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A NEW EDITION

OF A

HEBREW GRAMMAR,

CONSIDERABLY ALTERED,

AND

MUCH ENLARGED.

BY JOSEPH SAMUEL C. F. FREY,

EDITOR OF A NEW EDITION OF VANDERHOOGHT'S HEBREW BIBLE,

AND AUTHOR OF A HEBREW LEXICON IN

LATIN AND ENGLISH.

NEW-YORK:

PUBLISHED BY S. HOYT & CO.

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1831.

Southern District of New-York, ss.

L. S. **Be it Remembered,** that on the 4th day of October, in the 48th year of the Independence of the United States of America, E. Bliss & E. White, of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit: "A new Edition of a Hebrew Grammar, considerably altered, and much enlarged. By Joseph Samuel C. F. Frey, Editor of a new Edition of Vanderhooght's Hebrew Bible, and Author of a Hebrew Lexicon in Latin and English."

In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "an Act, supplementary to an act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JAMES DILL,
Clerk of the Southern District of New-York.

PREFACE OF THE FIRST EDITION.

THE knowledge of different Languages has ever been considered the only genuine key to the records of history and the learning of past ages.

The Greek and Latin, amongst the more ancient languages, have each their peculiar advantages, which have been estimated by the learned of all countries. Of late years, the Arabic, Persian, and other Eastern tongues, have also been studied with considerable success and great augmentation to the general stores of literature. But to the Scholar, to the Christian, and more especially to the minister of the Gospel, the acquirement of the Hebrew language, (it being that in which the Old Testament was originally written,) presents itself with peculiar force and propriety, as an object very greatly to be desired.

At the present enlightened period of the world, and in the happy country in which we live, where zealous endeavours are making to promote the conversion of the Jews, it might be urged that the *Hebrew language*, if well understood, rightly pronounced,* and brought into use, for that purpose, might be most efficacious to prove, from Moses and the Prophets, that Jesus is the Christ.

There are, however, comparatively, but very few persons who have a knowledge of the Old Testament in the original

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* If Christian preachers were sensible of the good or bad effects produced upon the minds of the Jews, according as they pronounce the Hebrew language correctly or incorrectly, they would think no time too long, and no pains too great, to acquire the correct and accurate pronunciation. This Note is particularly worthy the consideration of the Anti-Punctuists.

tongue: one cause of which, may be the *want* of *suitable Grammars;* those in use being, in general, either so bulky as to exhaust the strength and patience of the student, or so intricate as to perplex and bewilder him; and there are yet others, which, in order to avoid these evils, are so short that they fail entirely of conveying the desired instruction. There are, indeed, a few which are, in some measure, free from these defects; but, being written in Latin, they are to the generality of readers sealed up and useless. Thus many persons, who, from love and veneration to the Bible, would gladly study *Hebrew*, are either afraid to begin, or are soon wearied with the task.

A consideration of these several circumstances has led the author to revise and enlarge the present work, originally composed for the instruction of the students in the Missionary Seminary at Gosport; and, for a number of years together, it has been his study to improve, from every source of which he could avail himself in the Hebrew, Latin, English, and German languages, and to render it as *simple*, yet, at the same time, as *comprehensive*, as possible.

From the office of Hebrew Teacher, which the author sustained amongst his own nation, and from the numerous pupils he has since had amongst Christians, he has had opportunities of trying and altering the Rules, as long as the pupils met with any difficulty; and he humbly hopes he has, in some measure, succeeded in opening the way to obtain the knowledge of this most ancient and sacred language, in less time, and with far less difficulty and perplexity than any other language, whether ancient or modern. This Grammar is divided into distinct chapters, and each chapter followed by exercises according to the preceding Rules, that practice and theory might go hand in hand.

THE AUTHOR.

London:—Mount Street, Whitechapel Road.
May, 1813.

PREFACE TO THE PRESENT EDITION.

IN the preface to this edition the author intended to have introduced several important dissertations on the antiquity and utility of the Hebrew Language, on the authority and importance of the Vowel Points, &c. &c. but time and circumstances will allow him to add only a few words to the original preface.

1. This is a new edition of the author's *own* Grammar, published in London, in 1811. This observation appears to be necessary, lest he should be charged with plagiarism by those who have seen "a Hebrew Grammar, published at Harvard College, in 1817, by Professor Willard," in which almost every Rule and Exercise appears to be taken from the above edition of 1811, with the exception of the chapter on Syntax, and some alteration in the Pronunciation.

2. The author's indefatigable labours in the original composition of this Grammar, and the great expense in its publication, have been abundantly recompensed by the public approbation the work hath met with. A large edition was soon disposed of. It hath been reprinted in London, and several editions have appeared in an abridged or slightly altered form. The high encomiums the work hath received from some of the best reviewers and critics are too many and too large to be inserted here. A single testimony from the Rev. James Kidd, professor of Oriental Languages in the Marishal College and University of Aberdeen, must suffice.

"After an attentive perusal of Mr. Frey's Grammar, and after comparing it with others, I have to remark that, in gene-

ral, it equals the best Hebrew Grammars that have appeared; that his plan is altogether of a different nature, and highly superior; that in his attempts to procure an accurate pronunciation of the Hebrew Language, he exceeds all his predecessors; that his view of the particles is a most superior and elaborate article; that, in fine, the Grammar possesses a rank high in Oriental literature."

3. In this edition the author hath made considerable alterations and additions. To remove every stumbling block out of the way, and to make the student's path as smooth as possible, most of the exceptions, and, at first, unnecessary rules, have been thrown into an Appendix. As the greatest difficulty in the study of the Hebrew Language arises from the numerous irregular verbs, which dropping one or more of their radicals, leave the student in perplexity how to find the Root, by which not a few have been so discouraged as to give up the whole in disgust, the author hath added in this edition all the irregular verbs, about 800 in number, arranged in alphabetical order, under their respective classes, and hopes the student will treasure up eight or ten words a day, which will greatly facilitate his labour.

4. It hath been a matter of deep regret to the author that so many typographical errors had crept into the former edition. Great care hath been taken to make the present work as perfect as possible, yet should any mistakes be discovered by the author, or be pointed out to him, they may easily be corrected, as the work is stereotyped.

5. It is impossible for the author to express his pleasure and satisfaction in witnessing the great attention which hath been excited to the study of the Hebrew Language within the last twenty-five years. Surely this is an omen for good. Not only will the study and knowledge of the Old Testament be promoted thereby, but may it not be considered an encouraging sign, that the salvation of Israel is at hand? Who knows not that whilst the Hebrew Nation flourished the Hebrew Language was a vernacular tongue? When the tribes of Jacob were led

captive the Hebrew Language was mixed with, and almost exchanged for, the Chaldaic; and since Judah hath been scattered amongst all nations, and become the object of hatred and subject of persecution, the Sacred Language also hath been neglected, and become a hissing and proverb amongst the people; but of late both the Hebrew Nation and the Hebrew Language have been remembered for good, and it is hoped that the christian world will never cease to promote their true honour and glory till that happy day shall arrive, when "the Lord shall turn to the people a pure language," and "all shall speak the language of Canaan."

That this Grammar may at least in some measure be subservient in forwarding this important end, is the desire and prayer of

THE AUTHOR.

New-York, September, 1823.

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A

HEBREW GRAMMAR.

CHAPTER I.

THE ALPHABET.

Col. 1. Final Letters.	2. Figure.	3. Names.	4. Corresponding Letters.	5. Numerical Power.	6. Similarity in shape.
	א 1	Aleph	- - -	1	
	בּ } 2	Baith	B	2	ב כ
	ב }	Vaith	V	- -	
	ג 3	Gimmel	G	3	ג נ
	ד 4	Daleth	D	4	
	ה 5	Hay	H	5	ד ר ך
	ו 6	Wav	W	6	
	ז 7	Zayin	Z	7	ה ח ת
	ח 8	Cheth	Ch	8	
	ט 9	Teth	T	9	יו ז ן
	י 10	Yood	Y	10	
	כּ } 11	Caph	C	20	ט מ
ך	כ }	Chaph	Ch	- -	
	ל 12	Lamed	L	30	ם ס
ם	מ 13	Mem	M	40	
ן	נ 14	Noon	N	50	ע צ
	ס 15	Samech	S	60	
	ע 16	Ayin	- - -	70	שׂ שׁ
ף	פּ } 17	Pay	P	80	
	פ }	Phay	Ph	- -	
ץ	צ 18	Tzadè	Tz	90	
	ק 19	Koof	K	100	
	ר 20	Raish	R	200	
	שׂ } 21	Sheen	Sh	300	
	שׁ }	Seen	S	- -	
	תּ } 22	Tav	T	400	
	ת }	Thav	Th	- -	

Rule 1. The Hebrew Alphabet contains twenty-two letters all of which are consonants, see column 2.

R. 2. The five letters in col. 1, are called by the same name as those opposite in col. 2, with the addition of the word *final*, because they are used only at the end of a word, whilst the others are only used in the beginning and middle of a word.

R. 3. In pronouncing the names of the letters in col. 3, and wherever a Hebrew word is represented by English letters, be careful to pronounce the *A* always broad, like *a* in F*a*ther; the *E* like the first *e* in L*e*ger; the *I* like *i* in Mach*i*ne; and the *CH* as a guttural, and never like an *H* or *K*.

R. 4. Aleph and Ayin have no corresponding letter, their proper sound being now unknown.

N. B. Before the student proceeds to the next chapter he should be able readily to distinguish between the letters in col. 6.

EXERCISE I.

LETTERS ONLY.

Note. In this exercise the student will simply call over the name of each letter.

בראשית ברא אלהים את השמים ואת הארץ והארץ
היתה תהו ובהו וחשך על־פני תהום ורוח אלהים
מרחפת על־פני המים ויאמר אלהים יהי אור ויהי־אור
וירא אלהים את־האור כי־טוב ויבדל אלהים בין האור
ובין החשך ויקרא אלהים לאור יום ולחשך קרא לילה
ויהי־ערב ויהי־בקר יום אחד פ
ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין
מים למים ויעש אלהים את־הרקיע ויבדל בין המים
אשר מתחת לרקיע ובין המים אשר מעל לרקיע
ויהי־כן ויקרא אלהים לרקיע שמים ויהי־ערב
ויהי־בקר יום שני פ

ויאמר אלהים יקוו המים מתחת השמים אל־מקום אחד
ותראה היבשה ויהי־כן ויקרא אלהים ליבשה ארץ
ולמקוה המים קרא ימים וירא אלהים כי־טוב ויאמר
אלהים תדשא הארץ דשא עשב מזריע זרע עץ פרי
עשה פרי למינו אשר זרעו־בו על הארץ ויהי־כן ותוצא
הארץ דשא עשב מזריע זרע למינהו ועץ עשה פרי
אשר זרעו־בו למינהו וירא אלהים כי־טוב ויהי ערב
ויהי־ בקר יום שלישי פ
ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין
היום ובין הלילה והיו לאתת ולמועדים ולימים ושנים
והיו למאורת ברקיע השמים להאיר על־הארץ ויהי

CHAPTER II.

POINTS.

R. 5. The various characters, besides the letters, are explained in the following sections.

Section 1. Vowels.

R. 6. The vowels are ten in number.

Five Long.			*Five Short.*		
Ka-maitz	דָ	like *a* in Father.	Pa-thach	דַ	like *a* in Art.
Tzai-ray	דֵ	*ay* in Hay.	Se-gol	דֶ	*e* in Leger.
Chi-rick	דִי	*i* in Machine.	Chi-rick	דִ	*i* in It.
Cho-lam	דוֹ	*o* in Lo.	Kiv-bootz	דֻ	*u* in Must.
Shu-raik	דוּ	*oo* in Boot.	She-wa	דְ	*e* in Below.

N. B. The letter ד is used merely to show the position of the vowel.

R. 7. The long Chirick is generally distinguished from the short by a י following it, as לִי.

R. 8. The Cholam is sometimes without a ו, as לֹא Lo; and its place is sometimes supplied by the dot on the ש, as מֹשֶׁה Mo-she; and sometimes by the dot on the שׂ as שׂנֵא So-nay.

R. 9. The ו which bears the Cholam or Shooraik is not sounded as תְּכוֹנֵן Te-cho-nayn, תְּמוּתוּן Te-moo-thoon, except when it has a vowel, as הוֹוָה Ho-wa.

R. 10. Shewa (:) is pronounced in the following instances only, and is called Shewa Na, i. e. to move:

i. In the beginning of a word, as בְּנִי Be-ni.

ii. In the middle of a word after a (:) as תִּלְמְדוּ Til-me-doo.

iii. In the middle of a word, after a long vowel, without the tonic accent, as וּלְשׁוֹן Oo-le-shon, or a short vowel with a metheg, as וַיְהִי Wa-ye-hi.

iv. Under a letter that is followed by the same letter, as הַלְלוּיָה Ha-le-loo-yah.

In all other cases the (:) is not sounded, and is therefore called Shewa Nach, i. e. to rest, or to be quiescent; and the letter to which it belongs, whether expressed or understood, is pronounced with the preceding vowel, as נִשְׁמַת Nish-math.

R. 11. When the (:) Na ought to be under one of the gutturals, i. e. אהחע, a vowel is added, namely (-:) (:) or (ָ), and is called, in general, a Compound Shewa, but receives its particular name from that vowel with which it is compounded, and which is united with the word חָטַף cha-taph, (to snatch,) as

Chataph Pathach	-:	Exceedingly short, like	a
——— Segol	::		e
——— Kamaitz	ָ:		o

R. 12. Kamaitz (ָ) before a single (:) Shewa, either expressed, or understood by double dagesh, or before compound (:) without a metheg or accent between, is pronounced like an *o*, and is called Kamaitz Chataph, as הָלְמַד Hol-mad, קָסְמִי Ko-so-mi.

R. 13. In the Hebrew language there is but one diphthong, viz. a (י) without a vowel, preceded by (ָ), (-), (ִ), or (ו) as אֲדֹנָי A-do-ny, עַצְמוֹתַי Atz-mo-thy, גוֹי Goy, גָּלוּי Ga-looy.

Section II. *Maph-pik.*

R. 14. Maphpik is a dot in a ה at the end of a word, the sign of the third person singular feminine of the possessive pronoun, and strengthens the sound of the ה.

Section III. *Dagesh.*

R. 15. Dagesh is either single, double, or euphonic.

R. 16. The single Dagesh is only to be found in the letters בְּגַד כְּפַת Be-GaD Ca-PHaTH, and causes the letter in which it stands to be pronounced harder, as

With a Dagesh,	תּ	פּ	כּ	דּ	גּ	בּ
	T	P	C	D	G	B
Without a Dagesh,	ת	פ	כ	ד	ג	ב
	Th	Ph	Ch	Dh	Gh	V

Note. With respect to the גּ and דּ we have now no different sound.

R. 17. This Dagesh is used only in the beginning of a word, as בְּנִי be-ni, בָּרָא ba-ra, and after a Shewa Nach, as מִשְׁפָּט Mish-pat.

R. 18. The double Dagesh may be found in any letter, except the gutturals and ר; and the letter which has such a dagesh is considered as if written twice, the first of which has a Shewa Nach understood, as לִמֵּד lim-maid, instead of לִמְמֵד.

Note. The nature and design of the Euphonic Dagesh will be found in the appendix.

Section IV. *Mak-kaph.*

R. 19. Mak-kaph is a small stroke like a hyphen, between two words, joining them together, as עַל־פְּנֵי al pe-nay, and when preceded by a word of one syllable, it changes the long vowel into its correspondent short one, as כָּל־הָאָרֶץ Col Ha-a-retz except it be prevented by Metheg, or by ה or א ending the word, as תֵּת־כֹּחָהּ Taith Co-chah, מָה־ Mah, לֹא־ Lo, צֵא־ Tzay.

Section V. Accents.

R. 20. Every word in the Bible, except when followed by Mak kaph, has an accent, a table of which will be given in the appendix, but the following should be particularly remembered, as they supply the English stops.

֑	רְבִיעַ	Re-vi-a	Comma
֖	טִפְחָא	Tiph-cha	

אֹ	סְגוֹלְתָא	Se-gol-ta	Semi Colon	;
אֹ	זָקֵף קָטוֹן	Sa-kaiph Ka-ton		
אָ	אַתְנַח	Ath-nach	Colon	:
אוֹ	פְּסִיק	Pe-sik	or Period	.
אׄ	סִלּוּק	Sil-look	Period	.

Note 1. סוֹף־פָּסוּק Soph pa-sook (׃) is placed at the end of every verse in the Bible.

Note 2. A circle (∘) over a letter, shows that the word is read otherwise than it is written, i. e. according to the vowels in the text and the letters in the margin. The word in the text is called כְּתִיב Ke-thiv, and that in the margin קְרִי Keri; and an aster (*) refers to a difference in the accents only.

EXERCISE II.

LETTERS AND POINTS.

סֵפֶר תּוֹלְדֹת יֵשׁוּעַ הַמָּשִׁיחַ בֶּן־דָּוִד בֶּן־אַבְרָהָם׃
אַבְרָהָם הוֹלִיד אֶת־יִצְחָק וְיִצְחָק
הוֹלִיד אֶת־יַעֲקֹב וַיַּעֲקֹב הוֹלִיד אֶת־יְהוּדָה וְאֶת־אֶחָיו׃
וִיהוּדָה הוֹלִיד אֶת־פֶּרֶץ וְאֶת־זָרַח מִתָּמָר וּפֶרֶץ הוֹלִיד
אֶת־חֶצְרוֹן וְחֶצְרוֹן הוֹלִיד אֶת־רָם׃ וְרָם הוֹלִיד
אֶת־עַמִּינָדָב וְעַמִּינָדָב הוֹלִיד אֶת־נַחְשׁוֹן וְנַחְשׁוֹן
הוֹלִיד אֶת־שַׂלְמוֹן׃ וְשַׂלְמוֹן הוֹלִיד אֶת־בֹּעַז מֵרָחָב
וּבֹעַז הוֹלִיד אֶת־עוֹבֵד מֵרוּת וְעוֹבֵד הוֹלִיד אֶת־יִשָׁי׃
וְיִשַׁי הוֹלִיד אֶת־דָּוִד הַמֶּלֶךְ וְדָוִד הַמֶּלֶךְ הוֹלִיד אֶת־
שְׁלֹמֹה מִמְּנָה אֲשֶׁר הָיְתָה אֵשֶׁת אוּרִיָּה׃ וּשְׁלֹמֹה
הוֹלִיד אֶת־רְחַבְעָם וּרְחַבְעָם הוֹלִיד אֶת־אֲבִיָּה וַאֲבִיָּה
הוֹלִיד אֶת־אָסָא׃ וְאָסָא הוֹלִיד אֶת־יְהוֹשָׁפָט וִיהוֹשָׁפָט
הוֹלִיד אֶת־יְהוֹרָם וִיהוֹרָם הוֹלִיד אֶת־עֻזִּיָּהוּ׃ וְעֻזִּיָּהוּ

הוֹלִיד אֶת־יוֹרָם וְיוֹרָם הוֹלִיד אֶת־אָחָז וְאָחָז הוֹלִיד
אֶת־חִזְקִיָּהוּ : וְחִזְקִיָּהוּ הוֹלִיד אֶת־מְנַשֶּׁה וּמְנַשֶּׁה
הוֹלִיד אֶת־אָמוֹן וְאָמוֹן הוֹלִיד אֶת־ יֹאשִׁיָּהוּ : וְיֹאשִׁיָּהוּ
הוֹלִיד אֶת־יְכָנְיָהוּ וְאֶת־אֶחָיו לְעֵת גָּלוּת בָּבֶל : וְאַחַר
גָּלוּת בָּבֶל יְכָנְיָהוּ הוֹלִיד אֶת־שְׁאַלְתִּיאֵל וּשְׁאַלְתִּיאֵל
הוֹלִיד אֶת־זְרֻבָּבֶל : וּזְרֻבָּבֶל הוֹלִיד אֶת־אֲבִיהוּד
וַאֲבִיהוּד הוֹלִיד אֶת־אֶלְיָקִים וְאֶלְיָקִים הוֹלִיד אֶת־־
עָזוּר : וְעָזוּר הוֹלִיד אֶת־צָדוֹק וְצָדוֹק הוֹלִיד אֶת־־

Note.—In this exercise the student is simply to call over the names of the letters and the vowels, as Samech, Tzayray, Phay, Segol, Raish, &c. &c. and not to attempt spelling till he has learned the rules in chapter 3. This observation is applicable to the next exercise also. Let your motto be, *slow* and *sure*.

EXERCISE III.

LETTERS, POINTS, AND ACCENTS.

אָכִים וְאָכִים הוֹלִיד אֶת־אֱלִיהוּד : וֶאֱלִיהוּד הוֹלִיד
אֶת־אֶלְעָזָר וְאֶלְעָזָר הוֹלִיד אֶת־מַתָּן וּמַתָּן הוֹלִיד אֶת־
יַעֲקֹב : וְיַעֲקֹב הוֹלִיד אֶת־יוֹסֵף אִישׁ־מִרְיָם אֲשֶׁר
מִמֶּנָּה נוֹלַד יֵשׁוּעַ הַנִּקְרָא מָשִׁיחַ : וַיִּהְיוּ כָּל־הַדֹּרוֹת
מֵאַבְרָהָם עַד־דָּוִד אַרְבָּעָה ׀ עָשָׂר דֹּרוֹת וּמִדָּוִד עַד־
גָּלוּת־בָּבֶל אַרְבָּעָה עָשָׂר דֹּרוֹת וּמִן גָּלוּת־בָּבֶל עַד־
הַמָּשִׁיחַ אַרְבָּעָה עָשָׂר דֹּרוֹת : פ

וְלֵדַת יֵשׁוּעַ הַמָּשִׁיחַ הָיְתָה בְכֹה בִּהְיוֹת מִרְיָם אִמּוֹ
מְאֹרָשָׂה לְיוֹסֵף וּבְטֶרֶם יִתְאַחֲדוּ נִמְצְאָה הָרָה מֵרוּחַ
הַקֹּדֶשׁ : וְיוֹסֵף אִישָׁהּ הָיָה צַדִּיק וְלֹא אָבָה תִּתָּהּ
לְרֵאָוָה בָּהּ וַיֹּאמֶר בְּלִבּוֹ לְשַׁלְּחָהּ בַּסָּתֶר : וּבְחָשְׁבוֹ

עַל־אֵלֶּה הִנֵּה מַלְאַךְ יְהוָה נִרְאָה אֵלָיו כַּחֲלוֹם
לֵאמֹר יוֹסֵף בֶּן־דָּוִד אַל תִּירָא מִקַּחַת מִרְיָם אִשְׁתֶּךָ
כִּי אֵת אֲשֶׁר הָרָה בָהּ מֵרוּחַ הַקֹּדֶשׁ הִוא : וְיָלְדָה

CHAPTER III.

READING.

R. 21. Hebrew is read from the right to the left hand, as בָּרָא ba-ra.

R. 22. Syllables are composed of consonants and vowels, and are either pure or mixed.

i. A pure syllable consists of a consonant and vowel, as לָ La.

ii. A mixed syllable has two or three consonants and one vowel only, as מַד mad, מַדְתּ madt.

R. 23. Every syllable begins with a consonant, as מֶלֶךְ me-lech, except ו in the beginning of a word, as וְרֵבוּ oo-re-voo, and pathach at the end of a word under ח or ה, as רוּחַ Roo-ach, אֱלֹהַ E-lo-ah.

R. 24. Every letter requires a vowel, except at the end of the word, where a Shewa Nach is understood, as לָמַד La-mad, instead of לָמַדְ.

Exception.—The letters Ehevi, i. e. אהוי are sometimes without a vowel, and are silent, and therefore called quiescents; as the א in בָּרָא Ba-ra, מָצָאתָ Ma-tza-tha; the ה in רָאָה Ra-a; and the ו when bearing the Cholom or Shuraick, as שְׁמוֹ She-mo, הָיוּ Ha-yoo, and the י in כִּי ki. ו Wav without a vowel is pronounced like *v*.

R. 25. A long vowel may end the syllable, as לָ La; but at the end of a word or sentence it takes also the succeeding consonant, as גֵר Gair, or יָשָׁב Ya-shav, and עָמָד A-mad, in Ps. i. 1. in which it becomes a short vowel.

R. 26. A short vowel requires a consonant besides its own, as סַר Sar, except when accented, or followed by Metheg, as פְּקָדַנִי Pe-ka-da-ni, וַאֲשֶׁר Wa-a-sher, or by Shewa single or compound.

EXERCISE IV.

Pure or One Syllable.—Rule 22, i.

אָ a	אֵ ay	אִי i*	אוֹ o	אוּ oo
בָּ ba	בֵּ bay	בִּי bi	בוֹ bo	בוּ boo
בָ va	בֵ vay	בִי vi	בוֹ vo	בוּ voo
גָּ ga	גֵּ gay	גִּי gi	גוֹ go	גוּ goo
דָּ da	דֵּ day	דִּי di	דוֹ do	דוּ doo
הָ ha	הֵ hay	הִי hi	הוֹ ho	הוּ hoo
וָ wa	וֵ way	וִי wi	וֹו wo	וּו woo
זָ za	זֵ zay	זִי zi	זוֹ zo	זוּ zoo
חָ cha	חֵ chay	חִי chi	חוֹ cho	חוּ choo
טָ ta	טֵ tay	טִי ti	טוֹ to	טוּ too
יָ ya	יֵ yay	יִי yi	יוֹ yo	יוּ yoo
כָ ka	כֵ kay	כִי ki	כוֹ ko	כוּ koo
כָ cha	כֵ chay	כִי chi	כוֹ cho	כוּ choo
לָ la	לֵ lay	לִי li	לוֹ lo	לוּ loo
מָ ma	מֵ may	מִי mi	מוֹ mo	מוּ moo
נָ na	נֵ nay	נִי ni	נוֹ no	נוּ noo
סָ sa	סֵ say	סִי si	סוֹ so	סוּ soo
עָ a	עֵ ay	עִי i	עוֹ o	עוּ oo
פָּ pa	פֵּ pay	פִּי pi	פוֹ po	פוּ poo
פָ pha	פֵ phay	פִי phi	פוֹ pho	פוּ phoo
צָ tza	צֵ tzay	צִי tzi	צוֹ tzo	צוּ tzoo

Note. In this and the following Spelling exercises, let the student cover over the English and write down the pronunciation, and then compare it with the printed, and wherever he finds a difference he must examine into the cause, by referring to the preceding rules. A patient perseverance through these exercises will make the student perfect in reading Hebrew, which is the only difficult part of the language. His future exercises will be easy and pleasant.

* Remember the *i* is to be pronounced like double *ee* in Bee and not like *i* in Like

EXERCISE V.

A mixed Syllable.—Rule 22, ii, and Rule 25.

אַף	aph	אֶל	el	אִם	im	אֻב	uv	בַּדְתּ	badt
בַּד	bad	בֶּן	ben	בִּן	bin	בֻּן	bun	בַּרְתּ	bart
בַּד	vad	בֶּן	ven	בִּל	vil	בֻּם	vum	גַּשְׁתּ	gasht
גַּל	gal	גֶּשׁ	gesh	גִּד	gid	גֻּר	gur	דַּלְתּ	dalt
דַּם	dam	דֶּל	del	דִּב	div	דֻּן	dun	דַּקְתּ	dakt
הַר	har	הֶם	hem	הִן	hin	הֻל	hul	הַלְתּ	halt
וַו	wav	וֶר	wer	וִן	win	וֻשׁ	wush	זַזְתּ	zazt
זַר	zar	זֶם	zem	זִף	ziph	זֻם	zum	זַרְתּ	zart
חַג	chag	חֶם	chem	חִט	chit	חֻף	chuph	חַנְתּ	chant
טַל	tal	טֶן	ten	טִם	tim	טֻם	tum	חַרְתּ	chart
יַד	yad	יֶשׁ	yesh	יִם	yim	יֻד	yud	טַלְתּ	talt
כַּף	kaph	כֶּר	ker	כִּשׁ	kish	כֻּב	kuv	יַבְךְ	yaivch
כַּר	char	כֶּם	chem	כִּר	chir	כֻּן	chun	יַרְדּ	yaird
לַח	lach	לֶד	led	לִן	lin	לֻד	lud	יַשְׁתּ	yaisht
מַר	mar	מֶן	men	מִן	min	מֻת	muth	לַכְתּ	laicht
נַשׁ	nash	נֶר	ner	נִד	nid	נֻג	nug	מַרְתּ	mairt
סַף	saph	סֶד	sed	סִר	sir	סֻך	such	נַרְדּ	naird
עַל	al	עֶר	er	עִז	iz	עֻץ	utz	סַרְתּ	sart
פַּח	pach	פֶּן	pen	פִּל	pil	פֻּס	pus	עַרְתּ	art
פַּל	phal	פֶּל	phel	פִּר	phir	פֻּר	phur	פַּקְתּ	phakt
צַף	tzaph	צֶל	tzel	צִן	tzin	צֻן	tzun	צַרְתּ	tzart
קַן	kan	קֶב	kev	קִב	kiv	קֻם	kum	קַשְׁטּ	kosht
רַב	rav	רֶם	rem	רִג	rig	רֻץ	rutz	רַרְתּ	rart
שַׁל	shal	שֶׁר	sher	שִׁר	shir	שֻׁב	shuv		
שַׁר	sar	שֶׁב	sev	שִׁם	sim	שֻׁם	sum		
תַּם	tam	תֶּן	ten	תִּר	tir	תֻּד	tud		
תַּם	tham	תֶּם	them	תִּף	thiph	תֻּף	thuph		

EXERCISE VI.

Words of Two Syllables.

1 The first syllable pure, the other mixed.		2. Both mixed.	
אָמַר	A-mar	אֶקְב	Ek-kov (R. 18.)
בָּחַר	Ba-char	בִּלְמוֹד	Bil-mod
גָּדַל	Ga-dal	גָּפְרִית	Goph-rith (R. 12.)
דָּרַשׁ	Da-rash	דַּלְתוֹת	Dal-thoth
הָדַר	Ha-dar	הַוּת	Hav-woth (R. 18.)
וָהַב	Wa-hav	וּתְשַׁע	Oo-the-sha
זָבַת	Za-vath	זִכְרָם	Zich-ram
חָלַק	Cha-lak	חַדְרֵי	Chad-ray
טָרַח	Ta-rach	טֻמְאָה	Tum-ah
יָדַד	Ya-dad	יִפְשַׁע	Yiph-sha
כָּבַד	Ka-vad	כַּנְפוֹת	Kan-photh
לָמַד	La-mad	לָמָה	Lom-mah (R. 12.)
מָוַת	Ma-wath	מַקְשִׁיב	Mak-shiv
נָגַשׁ	Na-gash	נִשְׁמַת	Nish-math
סָגַר	Sa-gar	סַרְתֶּם	Sar-tem
עָבַד	A-vod	עֶזְרַת	Ez-rath
פָּתַר	Pa-thar	פָּתְהֶן	Poth-hen

Observation. As all grammarians agree in the following rules: 1. That a Begad Caphath letter, without the Single Dagesh, is pronounced soft; (R. 16.) 2. That it has this Dagesh only in the beginning of a word, and in the middle after a (:) Nach; (R. 17.) 3. That the Double Dagesh doubles the letter, the first of which has a (:) Nach understood; (R. 18.) does it not hence follow, that when a Double Dagesh is in a Begad Caphath letter, the first must be pronounced soft, and the second hard, as קִבֹּת Kiv-both, as if written קִבְבֹּת. Why, then, do grammarians not stick to their rules, if they expect their pupils to do so?

EXERCISE VII.

Words of Three Syllables.

אָמַרְתִּי	A-mar-ti	לוֹמֶדֶת	Lo-me-deth
אַבְרָהָם	Av-ra-ham	לְמוּדִים	Le-moo-dim
בִּתְבוּנָם	Bith-voo-nam	מוֹלַדְתִּי	Mo-lad-ti
בִּגְדֵיהֶם	Big-day-hem	מְלַמֵּד	Me-lam-mayd
גּוֹזָלוֹת	Go-za-loth	נֶאֱדָר	Ne-e-dar
גַּאֲוָה	Ga-a-wah (R. 26.)	נִלְמֶדֶת	Nil-me-deth
דַּלְתָּתָיו	Dal-tho-thav	סְמָמִית	Se-ma-mith
דְּבוֹרָה	De-vo-rah	סִינוֹנִית	Si-no-nith
הִתְאַבֵּךְ	Hith-av-baych	עֲתִידוֹת	A-thi-doth
הִתְאַבֵּל	Hith-av-bayl	עַכָּבִישׁ	Ach-ka-vish
וַיֹּאמֶר	Wy*-yo-mer	פַּרְעוֹשִׁים	Par-o-shim
וַיִּקְרָא	Wy-yik-ra	פִּסְיוֹנֵי	Pis-yo-nay
זִבְחֵיכֶם	Ziv-chay-chem	צִפְעוֹנִי	Tziph-o-ni
זוֹחֲלֵי	Zo-cha-lay	צִפָּרִים	Tziph-pa-rim
חַשְׁמַלִּים	Cash-ma-lim	קֹדָשִׁים	Ko-da-shim
חֲנָמָל	Cha-na-mal	קְדוֹשִׁים	Ke-do-shim
טַבַּעַת	Tav-ba-ath	רְבִיבִים	Re-vi-vim
טְבוּלִים	Te-voo-lim	רְסִיסִים	Re-si-sim
יִשְׂרָאֵל	Yis-ra-ayl	שִׁנְאַנִּים	Shin-an-nim
יִתְאַדָּם	Yith-ad-dam	שְׂרָפִים	Se-ra-phim
כַּאֲבֶל	Ka-a-vel	תִּלְמִדִי	Til-me-di
כְּרוּבִים	Ke-roo-vim	תִּלְמוֹדְנָה	Til-mo-de-nah

* Although the ל expressed by the Dagesh hath a (:) understood, yet as it is not pronounced, it comes under R. 13.

EXERCISE VII.

Words of Four and Five Syllables.

אֶבְיוֹנֶיהָ	Ev-yo-ne-ha
אֶמְתְּחֹתֵנוּ	Em-te-cho-thay-noo
בְּהֵאָבְקוֹ	Be-hay-ov-ko
בְּמוֹעֲדֵיכֶם	Be-mo-a-day-chem
גֻּלְגֻּלֹתָם	Gul-ge-lo-tham
גְּדִיוֹתָיִךְ	Ge-di-yo-tha-yich
דְּחִיתָנִי	De-chi-tha-ni
דֹּרוֹתֵיכֶם	Do-ro-thay-chem
הָאֲדָמָה	Ha-a-da-mah
הַיִּשְׂרְאֵלִית	Hy-yis-re-ay-lith
וְאַבְנֵטְךָ	We-av-nay-te-cha
וַיִּתְאַבְּכוּ	Wy-yith-av-be-choo
זִבְחֵיכֶם	Ziv-chay-chem
זְנַחְתָּנוּ	Ze-nach-ta-noo
חֲפַרְפֵּרוֹת	Cha-phar-phay-roth
חָכְמָתֶךָ	Choch-ma-the-cha
טַבְּעוֹתָם	Tav-be-o-tham
טַבְּעוֹתֵיהֶם	Tav-be-o-thay-hem
יַאֲדִימוּ	Ya-a-di-moo
יוֹלַדְתֶּךָ	Yo-lad-te-cha
כְּדָרְלָעוֹמֶר	Ke-dor-la-o-mer
כְּכַלּוֹתוֹ	Ke-chal-lo-tho
לְהוֹבָדָה	Le-ho-va-dah

לַאֲבוֹתֵינוּ	La-a-vo-thay-noo
מַאֲבוּסִים	Ma-a-voo-sim
מַאֲבֻסֵיהָ	Ma-a-vu-se-ha
נֶאֱדָרִי	Ne-e-da-ri
נְבוּכַדְרֶאצַר	Ne-voo-chad-re-tzar
סְבָבוּנִי	Se-va-voo-ni
סְבִיבוֹתֶיהָ	Se-vi-vo-the-ha
עֹלֹתֵיכֶם	O-lo-thay-chem
עֲקַלְקַלּוֹתָם	A-kal-kal-lo-tham
פְּדִיתִיךָ	Pe-di-thi-cha
פְּלִיטֵיהֶם	Pe-li-tay-hem
צִדְקֹתֵינוּ	Tzid-ko-thay-noo
צֶאֱצָאֵיהֶם	Tze-e-tza-ay-hem
קָרְבָּנֶךָ	Kor-ba-ne-cha
קָרְבָּנֵיהֶם	Kor-ba-nay-hem
רִבֹּתַיִם	Riv-bo-tha-yim
רְדָפוּךָ	Re-da-phoo-cha
שַׁעֲשׁוּעָיו	Sha-a-shoo-av
שְׁאֵרִיתֶךָ	She-ay-ri-the-cha
תַּרְנְגֹלֶת	Tar-ne-go-leth
תְּלֻנֹתֵיכֶם	Te-lu-no-thay-chem.

EXERCISE IX.

READING.—LESSON I.

ha-a-retz we-aith hash-sha-ma-yim ayth E-lo-him: ba-ra Be-ray-shith
בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:
pe-nay al we-cho-shech wa-vo-hoo; tho-hoo ha-ye-tha we-ha-a-retz,
וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־ פְּנֵי
ham-ma-yim. pe-nay al me-ra-che-pheth E-lo-him; we-roo-ach the-hom;
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־ פְּנֵי הַמָּיִם:
E-lo-him wy-yar or. wa-ye-hi or: ye-hi E-lo-him wy-yo-mer
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־ אוֹר: וַיַּרְא אֱלֹהִים
oo-vayn ha-or bayn E-lo-him; wy-yav-dayl tov: ki ha-or eth
אֶת־ הָאוֹר כִּי־ טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
ka-ra we-la-cha-shech yom; la-or E-lo-him wy-yik-ra ha-cho-shech.
הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
wy-yo-mer e-chad. yom vo-ker wa-ye-hi e-rev wa-ye-hi ly-lah:
לָיְלָה וַיְהִי־ עֶרֶב וַיְהִי־ בֹקֶר יוֹם אֶחָד: וַיֹּאמֶר
bayn mav-dil; wi-hi ham-ma-yim: be-thoch ra-ki-a ye-hi E-lo-him
אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין
wy-yav-dayl, ha-ra-ki-a; eth E-lo-him wy-ya-as la-ma-yim. ma-yim
מַיִם לָמָיִם: וַיַּעַשׂ אֱלֹהִים אֶת־ הָרָקִיעַ וַיַּבְדֵּל
ham-ma-yim; oo-vam la-ra-ki-a; mith-ta-chath a-sher ham-ma-yim bayn
בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם
E-lo-him wy-yik-ra chain. wa-ye-hi la-ra-ki-a: may-al a-sher
אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־ כֵן: וַיִּקְרָא אֱלֹהִים
yom vo-ker wa-ye-hi e-rev wa-ye-hi sha-ma-yim: la-ra-ki-a
לָרָקִיעַ שָׁמָיִם וַיְהִי־ עֶרֶב וַיְהִי־ בֹקֶר יוֹם

ith-ta-chath ham-ma-yim yik-ka-woo E-lo-him, wy-yo-mer shay-ni
שֵׁנִי׃ וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת

hy-yav-ba-shah: we-thay-ra-eh e-chad; ma-kom el hash-sha-ma-yim
הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה

e-retz; ly-yav-ba-shah E-lo-him wy-yik-ra chayn. wa-ye-hi
וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ

ki E-lo-him wy-yar yam-mim: ka-ra ham-ma-yim oo-le-mik-waih
וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־

ay-sev de-she; ha-a-retz tad-shay E-lo-him, wy-yo-mer tov.
טוֹב׃ וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב

vo zar-o a-sher le-mi-no; pe-ri o-se pe-ri aytz ze-ra; maz-ri-a
מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר־זַרְעוֹ־בוֹ

ay-sev de-she ha-a-retz wath-to-tzay chain. wa-ye-hi ha-a-retz: al
עַל־הָאָרֶץ וַיְהִי־כֵן׃ וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב

zar-o a-sher pe-ri o-seh we-aytz le-mi-nay-hoo; ze-ra maz-ri-a
מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְרִי אֲשֶׁר זַרְעוֹ־

e-rev wa-ye-hi tov. ki E-lo-him wy-yar le-mi-nay-hoo: vo
בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב

ye-hi E-lo-him; wy-yo-mer she-li-shi. yom vo-ker wa-ye-hi
וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ וַיֹּאמֶר אֱלֹהִים יְהִי

oo-vain hy-yom bayn le-hav-dil hash-sha-ma-yim; bir-ki-a me-o-roth
מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין

we-sha-nim. oo-le-ya-mim oo-le-mo-a-dim; le-o-thoth we-ha-yoo hal-ly-lah:
הַלַּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃

al le-ha-ir hash-sha-ma-yim; bir-ki-a lim-o-roth we-ha-yoo
וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־

chain wa-ye-hi ha-a-retz
הָאָרֶץ וַיְהִי־כֵן׃

READING.—LESSON II.

עוּרִי עוּרִי לְבְשִׁי עֻזֵּךְ צִיּוֹן לְבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ יְרוּשָׁלַם
עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יָבֹא־בָךְ עוֹד עָרֵל וְטָמֵא:
הִתְנַעֲרִי מֵעָפָר קוּמִי שְׁבִי יְרוּשָׁלִם הִתְפַּתְּחִוּ מוֹסְרֵי
צַוָּארֵךְ שְׁבִיָה בַת־צִיּוֹן: כִּי־כֹה אָמַר יְהוָה
חִנָּם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגָּאֲלוּ: כִּי כֹה
אָמַר אֲדֹנָי יֱהוִה מִצְרַיִם יָרַד־עַמִּי בָרִאשֹׁנָה לָגוּר שָׁם
וְאַשּׁוּר בְּאֶפֶס עֲשָׁקוּם: וְעַתָּה מַה־לִּי־פֹה נְאֻם־יְהוָה כִּי־
לֻקַח עַמִּי חִנָּם מֹשְׁלָיו יְהֵילִילוּ נְאֻם־יְהוָה וְתָמִיד כָּל־
הַיּוֹם שְׁמִי מְנֹאָץ: לָכֵן יֵדַע עַמִּי שְׁמִי לָכֵן בַּיּוֹם הַהוּא
כִּי־אֲנִי־הוּא הַמְדַבֵּר הִנֵּנִי: מַה־נָּאוּ עַל־
הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ
יְשׁוּעָה אֹמֵר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ: קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל
יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן: פִּצְחוּ
רַנְּנוּ יַחְדָּו חָרְבוֹת יְרוּשָׁלִם כִּי־נִחַם יְהוָה עַמּוֹ גָּאַל
יְרוּשָׁלִם: חָשַׂף יְהוָה אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָל־הַגּוֹיִם
וְרָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ:
סָורוּ סוּרוּ צְאוּ מִשָּׁם טָמֵא אַל־תִּגָּעוּ צְאוּ
מִתּוֹכָהּ הִבָּרוּ נֹשְׂאֵי כְלֵי יְהוָה: כִּי לֹא בְחִפָּזוֹן תֵּצֵאוּ
וּבְמְנוּסָה לֹא תֵלֵכוּן כִּי־הֹלֵךְ לִפְנֵיכֶם יְהוָה וּמְאַסִּפְכֶם
אֱלֹהֵי יִשְׂרָאֵל: הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם
וְנִשָּׂא וְגָבַהּ מְאֹד: כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים כֵּן־מִשְׁחַת
מֵאִישׁ מַרְאֵהוּ וְתֹאָרוֹ מִבְּנֵי אָדָם: כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו
יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סֻפַּר לָהֶם רָאוּ וַאֲשֶׁר

LESSON II. (Continued.)

לֹא־שָׁמְעוּ הִתְבּוֹנָנוּ: מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יְהוָה
עַל־מִי נִגְלָתָה: וַיַּעַל כַּיּוֹנֵק לְפָנָיו וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה
לֹא־תֹאַר לוֹ וְלֹא הָדָר וְנִרְאֵהוּ וְלֹא־מַרְאֶה וְנֶחְמְדֵהוּ:
נִבְזֶה וַחֲדַל אִישִׁים אִישׁ מַכְאֹבוֹת וִידוּעַ חֹלִי וּכְמַסְתֵּר
פָּנִים מִמֶּנּוּ נִבְזֶה וְלֹא חֲשַׁבְנֻהוּ: אָכֵן חֳלָיֵנוּ הוּא נָשָׂא
וּמַכְאֹבֵינוּ סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֶּה אֱלֹהִים
וּמְעֻנֶּה: וְהוּא מְחֹלָל מִפְּשָׁעֵינוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ מוּסַר
שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ: כֻּלָּנוּ כַּצֹּאן תָּעִינוּ
אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֵת עֲוֹן כֻּלָּנוּ: נִגַּשׂ
וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לָטֶבַח יוּבָל וּכְרָחֵל
לִפְנֵי גֹזְזֶהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו: מֵעֹצֶר וּמִמִּשְׁפָּט
לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע
עַמִּי נֻגַּע לָמוֹ: וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־עָשִׁיר בְּמֹתָיו
עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו: וַיהוָה חָפֵץ דַּכְּאוֹ
הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים
וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח: מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע
בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדִּי לָרַבִּים וַעֲוֹנֹתָם הוּא יִסְבֹּל:
לָכֵן אֲחַלֵּק־לוֹ בָרַבִּים וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל תַּחַת
אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־פֹּשְׁעִים נִמְנָה וְהוּא
חֵטְא־רַבִּים נָשָׂא וְלַפֹּשְׁעִים יַפְגִּיעַ:

רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּי־
רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה: הַרְחִיבִי
מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי

LESSON II. (Continued.)

הַאֲרִיכִי מֵיתָרַיִךְ וִיתֵדֹתַיִךְ חַזֵּקִי: כִּי־יָמִין וּשְׂמֹאול
תִּפְרֹצִי וְזַרְעֵךְ גוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ: אַל־
תִּירְאִי כִּי־לֹא תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּי־לֹא תַחְפִּירִי כִּי
בֹשֶׁת עֲלוּמַיִךְ תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־
עוֹד: כִּי בְעֹלַיִךְ עֹשַׂיִךְ יְהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ
יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יִקָּרֵא: כִּי־כְאִשָּׁה עֲזוּבָה
וַעֲצוּבַת רוּחַ קְרָאֲךְ יְהוָה וְאֵשֶׁת נְעוּרִים כִּי תִמָּאֵס אָמַר
אֱלֹהָיִךְ: בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדוֹלִים אֲקַבְּצֵךְ:
בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם
רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ יְהוָה: כִּי־מֵי נֹחַ
זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי־נֹחַ עוֹד עַל־הָאָרֶץ כֵּן
נִשְׁבַּעְתִּי מִקְּצֹף עָלַיִךְ וּמִגְּעָר־בָּךְ: כִּי הֶהָרִים יָמוּשׁוּ
וְהַגְּבָעוֹת תִּמּוֹטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית
שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ יְהוָה: עֲנִיָּה
סֹעֲרָה לֹא נֻחָמָה הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ
וִיסַדְתִּיךְ בַּסַּפִּירִים: וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ
לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ: וְכָל־בָּנַיִךְ לִמּוּדֵי
יְהוָה וְרַב שְׁלוֹם בָּנַיִךְ: בִּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־
לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלַיִךְ: הֵן גּוֹר יָגוּר
אֶפֶס מֵאוֹתִי מִי־גָר אִתָּךְ עָלַיִךְ יִפּוֹל: הֵן אָנֹכִי בָּרָאתִי
חָרָשׁ נֹפֵחַ בְּאֵשׁ פֶּחָם וּמוֹצִיא כְלִי לְמַעֲשֵׂהוּ וְאָנֹכִי
בָּרָאתִי מַשְׁחִית לְחַבֵּל: כָּל־כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח
וְכָל־לָשׁוֹן תָּקוּם־אִתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת
עַבְדֵי יְהוָה וְצִדְקָתָם מֵאִתִּי נְאֻם־יְהוָה:

CHAPTER IV. *The Article.*

R. 27. The Hebrews have but one article, expressed by ה *Hay*, with a (-) *Pathach* prefixed to the Noun and a Dagesh in the succeeding letter, as הַשָּׁמַיִם the Heavens.

CHAPTER V. *Nouns.*

R. 28. Nouns are either Masculine, Feminine, or Common.

i. Masculine are generally those words that consist of the radical letters only, as דָּבָר a word.

ii. Feminine are those that end in ה or ת, as אֲדָמָה Earth; דֶּלֶת a Door.

iii. Common are names of beasts, as בָּקָר cattle, &c. also the numerals 20 עֶשְׂרִים, &c.

R. 29. The feminine noun is formed by adding ה and a preceding (ַ) to the masculine, as מַלְכָּה a Queen, from מֶלֶךְ a King. But if the last letter be ה, the points only are changed, as masc. יָפֶה, fem. יָפָה, and when the masc. ends in י, a ת is generally added, as מִצְרִי an Egyptian man, מִצְרִית an Egyptian woman.

R. 30. Nouns have three numbers:

i. Singular, speaking of one thing only.

ii. Dual, speaking of two things, and is used particularly in reference to those things which are two by nature, or by art, as hands, ears, eyes, &c. a pair of scales, mill stones, &c.

iii. Plural, speaking of two or more things.

R. 31. The masculine forms its dual by adding to the singular the termination ַיִם, and a (-) under the preceding letter, as יָד a hand, dual has יָדַיִם two hands: and its plural by adding ם and י and a (·) under the preceding letter, as דָּבָר a word, plural has דְּבָרִים words.

R. 32. The feminine forms its dual in the same manner as the masculine, but changes likewise the ה into ת, as שָׂפָה a lip, dual שְׂפָתַיִם lips; and its plural is formed thus:

If the singular ends in ה that letter is changed into וֹת, as נַעֲרָה a damsel, plural נַעֲרוֹת. If in ית with a (·) preceding,

the י receives a ו as מִצְרִית, plural מִצְרִיוֹת. If the termination be וֹת the ו is changed into a ו with a dageshed י preceding it, and a (ִ) under the preceding letter, as מַלְכוּת, plural מַלְכִיוֹת.

33. The cases in Hebrew Nouns are not distinguished by terminations as in other languages, but by particles prefixed to the noun, and which are the same in the different numbers and genders, as

Nom.	מֶלֶךְ	a king
Gen.	שֶׁל־מֶלֶךְ *	of a king
Dat.	לְמֶלֶךְ	to a king
Acc.	אֶת־מֶלֶךְ	a king
Voc.	הַמֶּלֶךְ	o king
Abl.	מִן־מֶלֶךְ / מִמֶּלֶךְ	from a king
	בְּמֶלֶךְ	in a king

Note. Though this example is given to point out the cases *commonly* signified by the prefixes, yet it is necessary to observe that the ל, את, מ, and ב are sometimes used to point out all the cases except the voc. and ה is used to point out the gen. and acc. The connection will best determine the cases of nouns.

R. 34. When two nouns are related to each other so as to require the preposition *of* between them, the former is *governed* and undergoes a change, and is said to be in *regimen*, or *contracted.*

i. The masc. sing. shortens the vowels, as בֶּן־דָּוִד the Son of David, instead of בֵּן; or דְּבַר אֱלֹהִים the word of God, instead of דָּבָר; and the plural drops its ם and changes the preceding (ַ) into a (ֵ), as דִּבְרֵי אֱלֹהִים the words of God, instead of דְּבָרִים.

ii. The fem. sing. changes the ה into ת and the preceding (ָ) into (-), as תּוֹרַת אֱלֹהִים the law of God, instead of תּוֹרָה

* This Prefix is used only a few times in Scripture, but frequently in Rabbinical writings.

a law; and the plural shortens its first vowels, as בִּרְכוֹת אָבִיךָ the blessings of thy father; instead of בְּרָכוֹת blessings.

iii. The dual of both genders is contracted by dropping its final ם together with the preceding (·), and changing the preceding (-) into (··), as רַגְלֵי אֲנָשִׁים the feet of men, instead of רַגְלַיִם.

CHAPTER VI.—*Adjectives.*

R. 35. An Adjective must agree with its Substantive in Gender and Number, as נַעַר טוֹב a *good* Lad; נַעֲרָה טוֹבָה a good Damsel; נְעָרִים טוֹבִים good Lads; נְעָרוֹת טוֹבוֹת good Damsels.

R. 36. An Adjective (also verb or participle) belonging to two or more Substantives must be in the plural number; and if one of the Nouns be masculine, the adjective (verb or participle) must be of the masculine gender, as אַבְרָהָם וְשָׂרָה זְקֵנִים Abraham and Sarah were old. בָּנֶיךָ וּבְנוֹתֶיךָ נְתוּנִים thy sons and thy daughters shall be given.

37. The degrees of comparison are three:

First, the Positive, as טוֹב good.

Second, the Comparative, which is formed by prefixing to the Substantive to which the preference is given, or to the adjective belonging to that noun, a מ with a (·) and a dagesh in the succeeding letter, as וְנָתַתִּי שֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת And I will give thee a name better than sons and daughters; וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת and the serpent was more subtle than any beast; and if the letter does not admit of a dagesh, the (·) is changed into (··), as טוֹב־לִי תוֹרַת־פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף the law of thy mouth is better to me than thousands of gold and silver; or by prefixing מִן־ and a makaph, as טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד two are better than one.

Third, the Superlative degree, which is made by joining the word מְאֹד with the adjective, as טוֹב מְאֹד very good.

Prefixing a ב to the noun, as הַטּוֹב בַּנָּשִׁים the best amongst women.

Repeating the adjective, as טוֹב טוֹב exceedingly good.

Using two synonymous words, as עָנִי וְאֶבְיוֹן poor and needy, i. e. exceedingly poor.

Doubling the noun, as שְׁמֵי הַשָּׁמַיִם the heaven of heavens, or the highest heaven.

CHAPTER VII.—*Pronouns.*

In Hebrew the Pronouns are either separable, consisting of distinct words; or inseparable, i. e. letters added or affixed to the noun.

R. 38. Separable Pronouns are either personal, relative, demonstrative, or interrogative.

I. Personal Pronouns.

In which are to be noticed Genders, Numbers, and Cases.

	Sing.		*Plu.*		
1.	אָנֹכִי, אֲנִי	I	Com.	אֲנַחְנוּ, נַחְנוּ, אָנוּ	We
2.	אַתָּה, אַתְּ	Thou	Mas.	אַתֶּם	Ye
			Fem.	אַתֶּן, אַתְּנָה	
3.	הוּא	He	Mas.	הֵם, הֵמָּה	They
	הִיא, הִוא	She	Fem.	הֵן, הֵנָּה	

R. 39. The Personal Pronouns are declined thus:

SINGULAR.

1st Person. Com.	2d Person. Mas.	2d Person, Fem.	3d Person, Mas.	3d Person, Fem.	
אֲנִי	אַתָּה	אַתְּ	הוּא	הִיא	*Nom.*
שֶׁלִּי	שֶׁלְּךָ	שֶׁלָּךְ	שֶׁלּוֹ	שֶׁלָּהּ	*Gen.*
לִי	לְךָ	לָךְ	לוֹ	לָהּ	*Dat.*
אוֹתִי	אוֹתְךָ	אוֹתָךְ	אוֹתוֹ	אוֹתָהּ	*Acc.*
מִמֶּנִּי	מִמְּךָ	מִמָּךְ	מִמֶּנּוּ	מִמֶּנָּהּ	*Abl.*
בִּי	בְּךָ	בָּךְ	בּוֹ	בָּהּ	

PLURAL.

נַחְנוּ	אַתֶּם	אַתֶּן	הֵם	הֵן	*Nom.*
שֶׁלָּנוּ	שֶׁלָּכֶם	שֶׁלָּכֶן	שֶׁלָּהֶם	שֶׁלָּהֶן	*Gen.*
לָנוּ	לָכֶם	לָכֶן	לָהֶם	לָהֶן	*Dat.*
אוֹתָנוּ	אֶתְכֶם	אֶתְכֶן	אוֹתָם	אוֹתָן	*Acc.*
מִמֶּנּוּ	מִמְּכֶם	מִמְּכֶן	מֵהֶם	מֵהֶן	*Abl.*
בָּנוּ	בָּכֶם	בָּכֶן	בָּם בָּהֶם	בָּהֶן	

II. Relative Pronoun.

אֲשֶׁר that, which, who, singular and plural, mas. and fem.

III. Demonstrative Pronouns.

זֶה this, that, masculine singular, אֵלֶּה אֵל these, plural.

זֹאת זֹן זֹה this, that, feminine singular.

הַלָּז זוּ this, that, common.

IV. Interrogative Pronouns.

מִי who, what person? מָה מַה, or מֶה, which or what thing?

R. 40. Inseparable Pronouns are particles affixed to Nouns, Verbs, Participles, and Adverbs.

Those affixed to Nouns are contained in the following table.

TO A NOUN SINGULAR.

A plural Pronoun.						*A singular Pronoun.*			
3. fem.	3. mas.	2. fem.	2. mas.	1. com.	3. fem.	3. mas.	2. fem.	2. mas.	1. com.
ָן הֶן	מוֹ הֶם ָם their	ְכֶן	ְכֶם your	ֵנוּ ָנוּ our	ָהּ her	ֵהוּ ו וֹ ֹה his	ֵךְ ֵכִי	ֶךָ ְכָה ְךָ thy	ִי* my

TO A NOUN PLURAL.

ֵיהֶן	ֵימוֹ ֵיהֶם	ֵיכֶן	ֵיכֶם	ֵינוּ	ֶיהָ	ֵיהוּ ָיו ָו	ָיְכִי ַיְךָ ָיְךָ	ֶיךָ	ַי ָי

A NOUN MASCULINE.

A pl. Noun דְּבָרִים *Words.* *A sing. Noun* דָּבָר *a Word.*

plur. pron.	*sing. pron.*	*plur. pron.*	*sing. pron.*		
דְּבָרֵינוּ	דְּבָרַי	דְּבָרֵנוּ	דְּבָרִי	*Com.* 1.	
דִּבְרֵיכֶם	דְּבָרֶיךָ	דְּבָרְכֶם	דְּבָרְךָ	*M.*	2.
דִּבְרֵיכֶן	דְּבָרַיִךְ	דְּבָרְכֶן	דְּבָרֵךְ	*F.*	2.
דִּבְרֵיהֶם	דְּבָרָיו	דְּבָרָם	דְּבָרוֹ	*M.*	3.
דִּבְרֵיהֶן	דְּבָרֶיהָ	דְּבָרָן	דְּבָרָהּ	*F.*	3.

A NOUN FEMININE.

תּוֹרוֹת *Laws.* תּוֹרָה *a Law.*

תּוֹרוֹתֵינוּ	תּוֹרוֹתַי	תּוֹרָתֵנוּ	תּוֹרָתִי	*Com.* 1.	
תּוֹרוֹתֵיכֶם	תּוֹרוֹתֶיךָ	תּוֹרַתְכֶם	תּוֹרָתְךָ	*M.*	2.
תּוֹרוֹתֵיכֶן	תּוֹרוֹתַיִךְ	תּוֹרַתְכֶן	תּוֹרָתֵךְ	*F.*	2.
תּוֹרוֹתֵיהֶם	תּוֹרוֹתָיו	תּוֹרָתָם	תּוֹרָתוֹ	*M.*	3.
תּוֹרוֹתֵיהֶן	תּוֹרוֹתֶיהָ	תּוֹרָתָן	תּוֹרָתָהּ	*F.*	3.

* The Vowel preceding the Affix belongs to the last letter of the Noun.

CHAPTER VIII.—*Verbs.*

A Verb is either מָלֵא perfect and regular, or חָסֵר imperfect and irregular.

R. 41. A Verb generally consists of three radical letters, the first with a (ָ) and the second with a (-), as פָּעַל; but sometimes the second radical has a (ְ), as חָפֵץ, or a (וֹ), as קָטוֹן; and always a (ָ) when the third radical is א or ה, as גָּלָה מָצָא.

In a *regular* Verb is to be noticed its Conjugations, Voices, Moods, Tenses, Numbers, Persons, and Genders.

42. In the Hebrew language, correctly speaking, is but *one* conjugation, called בִּנְיָן Binyan, but has seven significations, which are distinguished from each other by different names and characteristic marks, as

i. פָּעַל he wrought, and is called קַל, i. e. light, because it is simple in its signification, and not burthened with any characteristic marks.

ii. נִפְעַל he was wrought upon; characterized by a prefix נ, or by a Dagesh in the first radical.

iii. פִּעֵל he wrought diligently; characterized by a Dagesh in the second radical, as לִמֵּד.

iv. פֻּעַל he was diligently wrought upon; characterized by a (ֻ) under the first radical, and a dagesh in the second, as לֻמַּד

v. הִפְעִיל he caused another to work; characterized for the most part by a ה prefix and a י inserted between the second and third radicals.

vi. הָפְעַל he was caused to work; characterized by a (ָ) under the first radical, and a (ָ) or (ָה) under the prefix.

vii. הִתְפָּעֵל he wrought upon himself; characterized by the syllable הִת prefixed, and a Dagesh in the second radical, as הִתְלַמֵּד.

R. 43. A Verb has two Voices, the Active and the Passive: except in those verbs in which the nature of the action cannot admit of a passive, called intransitive verbs, as I sleep, I walk, &c.

R. 44. In the preceding paradigms Pa-al or Kal, Pi-ail and Hiphil are active; Niph-al, Pu-al, and Hoph-al, are passive; and Hith-pa-ail is both active and passive.

R. 45. The Moods are three.

The Indicative, describing the action as done, doing, or to be done, with certainty.

The Imperative, commanding a thing to be done.

The Infinitive, simply speaking of the action without any regard to time.

R. 46. The Tenses are three only.

עָבַר past or preterite, expressing the action already done, and includes the preterperfect, the preterimperfect, and the preterpluperfect.

עָתִיד Future, declaring the action yet to be done.

בֵּינוֹנִי Intermediate, i. e. between the past and future, of which there are two, פּוֹעֵל, or present participle, and פָּעוּל, or past, passive participle.

R. 47. Numbers are two, the Singular and the Plural.

R. 48. There are three persons in most parts of the Verb.

The first person, the person speaking of himself.

The second person, the person spoken to.

The third person, the person spoken of.

R. 49. Genders are two, the Masculine and Feminine, except the first person singular and plural in the preterite and future, and the third person plural preterite, which are common.

R. 50. The different numbers, persons, and genders, are formed by prefixes and affixes, joined to the Root of the Verb in the following order, in which, observe, the *dots* represent the radicals.

PARTICIPLE.		Imperative Affixes.	Future Prefixed and affixed.	Preter Affixed.	SINGULAR.
Passive.	Present.				
Sing.	Sing.		...י	...	he
...	... Mas.		...ת	...ה	she
...ה	...ה } Fem	...	...ת	...תָ	thou mas.
	...ת }	...י	...תִי	...תְ	thou fem.
			...א	...תִי	I com
					PLURAL.
				...וּ	they com.
			...וּ		they mas.
Plur.	Plur.		...נָה or ...תָן		they fem.
...ים	...ים Mas.	...וּ	...תוּ	...תֶם	ye mas.
...וֹת	...וֹת Fem.	...נָה ן	...נָה or ...תָן	...תֶן	ye fem.
			...נ	...נוּ	we com.

R. 51. A perfect Verb is conjugated after the example of לָמַד.

Note. The word used by the ancient Grammarians for an example of a Verb was פָּעַל, from whence the different paradigms have derived their names (see R. 41.) Hence the first letter of a Verb is called פ, the second ע, and the third ל. But modern Grammarians have justly chosen another word instead of פָּעַל because of the dagesh lene in the פ, which might be mistaken for the characteristic dagesh; and because of the ע, which admits of no dagesh at all.

R. 52. 1. Paradigm פָּעַל or קָטַל.

INDICATIVE MOOD.—PRETER TENSE.

Person.				*Gender.*
		SINGULAR.		
3*	לָמַד	he	did learn,	Mas.
	לָמְדָה	she		Fem.
2	לָמַדְתָּ		thou didst learn,	Mas.
	לָמַדְתְּ			Fem.
1	לָמַדְתִּי	I did learn,		Com.
		PLURAL.		
3	לָמְדוּ	they did learn,		Com.
2	לְמַדְתֶּם		ye did learn,	Mas.
	לְמַדְתֶּן			Fem.
1	לָמַדְנוּ	we did learn,		Com.

FUTURE TENSE.

		SINGULAR.		
1	אֶלְמוֹד	I shall or will learn		Com.
2	תִּלְמוֹד		thou shalt or wilt learn,	Mas.
	תִּלְמְדִי			Fem.
3	יִלְמוֹד	he	shall or will learn,	Mas.
	תִּלְמוֹד	she		Fem.

* The third person is used first because it is the שֹׁרֶשׁ Root of the whole Verb.

Person.			*Gender*
1	נִלְמוֹד	we shall or will learn,	Com.
2	תִּלְמְדוּ תִּלְמוֹדְנָה	ye shall or will learn,	Mas. Fem.
3	יִלְמְדוּ תִּלְמוֹדְנָה	they shall learn,	Mas. Fem

IMPERATIVE MOOD.

SINGULAR.

2	לְמוֹד לִמְדִי	learn thou,	Mas. Fem

PLURAL.

2	לִמְדוּ לִמוֹדְנָה	learn ye	Mas. Fem.

INFINITIVE MOOD.

לָמוֹד to learn.

PRESENT PARTICIPLE.

SINGULAR.

	לוֹמֵד	he is learning,	Mas.
3	לוֹמֶדָה לוֹמֶדֶת	she is learning,	Fem.

PLURAL.

3	לוֹמְדִים לוֹמְדוֹת	they are learning,	Mas. Fem.

R. 53. The first and second person are formed by prefixing their respective pronouns, as אֲנִי לוֹמֵד I am learning, אַתָּה לוֹמֵד thou art learning.

PASSIVE PARTICIPLE.

SINGULAR

3	לָמוּד	he is learned,	Mas
	לְמוּדָה	she is learned,	Fem.

Person.	PLURAL.		*Gender.*
3	לְמוּדִים לְמוּדוֹת	they are learned,	Mas. Fem.

R. 54. 2. *Paradigm,* נִפְעַל.

INDICATIVE MOOD.—PRETER TENSE.

SINGULAR.

3	נִלְמַד he נִלְמְדָה she	was taught,	Mas. Fem.
2	נִלְמַדְתָּ נִלְמַדְתְּ	thou wast taught,	Mas. Fem.
1	נִלְמַדְתִּי	I was taught,	Com.

PLURAL.

3	נִלְמְדוּ	they were taught,	Com.
2	נִלְמַדְתֶּם נִלְמַדְתֶּן	ye were taught,	Mas. Fem.
1	נִלְמַדְנוּ	we were taught,	Com.

FUTURE TENSE

SINGULAR.

1	אֵלָּמֵד	I shall or will be taught,	Com.
2	תִּלָּמֵד תִּלָּמְדִי	thou shalt or wilt be taught	Mas. Fem.
3	יִלָּמֵד he תִּלָּמֵד she	shall or will be taught,	Mas. Fem.

PLURAL.

1	נִלָּמֵד	we shall or will be taught,	Com.
2	תִּלָּמְדוּ תִּלָּמֵדְנָה	ye shall or will be taught,	Mas. Fem.
3	יִלָּמְדוּ תִּלָּמֵדְנָה	they shall or will be taught,	Mas. Fem.

IMPERATIVE MOOD.

Person.			Gender
	SINGULAR.		
2	הִלָּמֵד	be thou taught,	Mas.
	הִלָּמְדִי		Fem.
	PLURAL.		
2	הִלָּמְדוּ	be ye taught,	Mas.
	הִלָּמֵדְנָה		Fem.

INFINITIVE MOOD.

הִלָּמֵד being taught.

PRESENT PARTICIPLE.

	SINGULAR.		
3	נִלְמָד	being taught,	Mas.
	נִלְמָדָה		Fem.
	נִלְמֶדֶת		
	PLURAL.		
3	נִלְמָדִים	being taught,	Mas.
	נִלְמָדוֹת		Fem.

R. 55. 3. Paradigm פָּעֵל.

INDICATIVE MOOD.—PRETER TENSE.

	SINGULAR.		
3	לִמֵּד he	did teach diligently	Mas.
	לִמְּדָה she		Fem.
2	לִמַּדְתָּ	thou didst teach diligently,	Mas.
	לִמַּדְתְּ		Fem.
1	לִמַּדְתִּי	I did teach diligently,	Com.
	PLURAL.		
3	לִמְּדוּ	they did teach diligently,	Com.
2	לִמַּדְתֶּם	ye did teach diligently,	Mas.
	לִמַּדְתֶּן		Fem.
1	לִמַּדְנוּ	we did teach diligently,	Com

FUTURE TENSE.

Person.		SINGULAR.	*Gender.*
1	אֶלַמֵּד	I shall or will teach diligently,	Com.
2	תְּלַמֵּד תְּלַמְּדִי	thou shalt or wilt teach diligently,	Mas. Fem.
3	יְלַמֵּד he תְּלַמֵּד she	shall or will teach diligently,	Mas. Fem.
		PLURAL.	
1	נְלַמֵּד	we shall or will teach diligently,	Com.
2	תְּלַמְּדוּ תְּלַמֵּדְנָה	ye shall or will teach diligently,	Mas. Fem.
3	יְלַמְּדוּ תְּלַמֵּדְנָה	they shall or will teach diligently,	Mas. Fem

IMPERATIVE.

		SINGULAR.	
2	לַמֵּד לַמְּדִי	teach thou diligently,	Mas. Fem.
		PLURAL.	
2	לַמְּדוּ לַמֵּדְנָה	teach ye diligently,	Mas. Fem.

INFINITIVE.

לַמֵּד to teach diligently.

PRESENT PARTICIPLE.

		SINGULAR.	
3	מְלַמֵּד he מְלַמֶּדָה she מְלַמֶּדֶת	is teaching diligently,	Mas. Fem
		PLURAL.	
3	מְלַמְּדִים מְלַמְּדוֹת	they are teaching diligently,	Mas. Fem.

R. 56. 4. Paradigm פָּעַל.

INDICATIVE MOOD.—PRETER TENSE.

Person.				*Gender.*
		SINGULAR.		
3	לֻמַּד	he	was taught diligently,	Mas.
	לֻמְּדָה	she		Fem.
2	לֻמַּדְתָּ		thou wast taught diligently,	Mas.
	לֻמַּדְתְּ			Fem.
1	לֻמַּדְתִּי		I was taught diligently,	Com.
		PLURAL.		
3	לֻמְּדוּ		they were taught diligently,	Com.
2	לֻמַּדְתֶּם		ye were taught diligently,	Mas.
	לֻמַּדְתֶּן			Fem
1	לֻמַּדְנוּ		we were taught diligently,	Com

FUTURE TENSE.

		SINGULAR.		
1	אֲלֻמַּד		I shall or will be taught diligently,	Com.
2	תְּלֻמַּד		thou shalt or wilt be taught diligently,	Mas.
	תְּלֻמְּדִי			Fem.
3	יְלֻמַּד	he	shall or will be taught diligently,	Mas.
	תְּלֻמַּד	she		Fem.
		PLURAL.		
1	נְלֻמַּד		we shall or will be taught diligently,	Com.
2	תְּלֻמְּדוּ		ye,	Mas.
	תְּלֻמַּדְנָה			Fem.
3	יְלֻמְּדוּ		they,	Mas.
	תְּלֻמַּדְנה			Fem

IMPERATIVE. NOT USED.

INFINITIVE.

לֻמּוֹד to be taught diligently.

PRESENT PARTICIPLE.

Person.				Gender
	SINGULAR.			
3	מְלֻמָּד	he	is taught diligently,	Mas.
	מְלֻמָּדָה	she		Fem.
	מְלֻמָּדֶת			
	PLURAL.			
3	מְלֻמָּדִים		they are taught diligently,	Mas.
	מְלֻמָּדוֹת			Fem.

R. 57. 5. *Paradigm,* הִפְעִיל.

INDICATIVE MOOD.—PRETER TENSE.

	SINGULAR.			
3	הִלְמִיד	he	caused to teach,	Mas.
	הִלְמִידָה	she		Fem.
2	הִלְמַדְתָּ		thou causedst to teach,	Mas.
	הִלְמַדְתְּ			Fem.
1	הִלְמַדְתִּי		I caused to teach,	Com.
	PLURAL.			
3	הִלְמִידוּ		they caused to teach,	Com
2	הִלְמַדְתֶּם		ye caused to teach,	Mas.
	הִלְמַדְתֶּן			Fem.
1	הִלְמַדְנוּ		we caused to teach,	Com.

FUTURE TENSE.

	SINGULAR.			
1	אַלְמִיד		I shall or will cause to teach,	Com.
2	תַּלְמִיד		thou shalt or wilt cause to teach,	Mas.
	תַּלְמִידִי			Fem.
3	יַלְמִיד	he	shall or will cause to teach,	Mas.
	תַּלְמִיד	she		Fem.
	PLURAL.			
1	נַלְמִיד		we shall or will cause to teach,	Com

Person.			Gender
2	תַּלְמִידוּ תַּלְמֵדְנָה	ye shall or will cause to teach,	Mas. Fem
3	יַלְמִידוּ תַּלְמֵדְנָה	they shall or will cause to teach,	Mas. Fem.

INFINITIVE MOOD.

הַלְמִיד
הַלְמֵד } to cause to teach.

IMPERATIVE MOOD.

SINGULAR.

2	הַלְמֵד הַלְמִידִי	cause thou to teach,	Mas. Fem.

PLURAL.

2	תַּלְמִידִי תַּלְמֵדְנָה	cause ye to teach,	Mas. Fem.

PRESENT PARTICIPLE.

SINGULAR.

3	מַלְמִיד he מַלְמִידָה מַלְמֶדֶת } she	caused to teach,	Mas. Fem.

PLURAL.

3	מַלְמִידִים מַלְמִידוֹת	they caused to teach,	Mas. Fem.

R. 58. 6. Paradigm הֻפְעַל.

INDICATIVE MOOD.—PRETER TENSE.

SINGULAR.

3	הֻלְמַד he הֻלְמְדָה } she	caused to be taught,	Mas. Fem.

Person.			*Gender.*
2	הֶלְמַדְתָּ הֶלְמַדְתְּ	thou causedst to be taught,	Mas. Fem.
1	הֶלְמַדְתִּי	I caused to be taught,	Com.

PLURAL.

3	הֶלְמִדוּ	they caused to be taught,	Com.
2	הֶלְמַדְתֶּם הֶלְמַדְתֶּן	ye caused to be taught,	Mas. Fem.
1	הֶלְמַדְנוּ	we caused to be taught,	Com.

FUTURE TENSE.

SINGULAR.

1	אֶלְמַד	I shall or will cause to be taught,	Com.
2	תֶּלְמַד תֶּלְמְדִי	thou shalt or wilt cause to be taught,	Mas. Fem.
3	יֶלְמַד he תֶּלְמַד she	shall or will cause to be taught,	Mas. Fem.

PLURAL.

1	נֶלְמַד	we shall or will cause to be taught,	Com.
2	תֶּלְמְדוּ תֶּלְמַדְנָה	ye shall or will cause to be taught,	Mas. Fem.
3	יֶלְמְדוּ תֶּלְמַדְנָה	they shall or will cause to be taught,	Mas. Fem

INFINITIVE MOOD.

הֶלְמֵד to cause to be taught.

IMPERATIVE. NOT USED.

PRESENT PARTICIPLE.

SINGULAR.

3	מֶלְמָד ye מֶלְמָדָה מֶלְמֶדֶת she	caused to be taugnt,	Mas. Fem.

Person.	PLURAL.		Gender.
3	מֻלְמָדִים / מֻלְמָדוֹת	they caused to be taught,	Mas. / Fem.

R. 59. 7. Paradigm, הִתְפָּעֵל.

INDICATIVE MOOD.—PRETER TENSE.

SINGULAR.

3	הִתְלַמֵּד he / הִתְלַמְּדָה she	did teach himself,	Mas. / Fem.
2	הִתְלַמַּדְתָּ / הִתְלַמַּדְתְּ	thou didst teach thyself,	Mas. / Fem.
1	הִתְלַמַּדְתִּי	I did teach myself,	Com.

PLURAL.

3	הִתְלַמְּדוּ	they did teach themselves,	Com.
2	הִתְלַמַּדְתֶּם / הִתְלַמַּדְתֶּן	ye did teach yourselves,	Mas. / Fem.
1	הִתְלַמַּדְנוּ	we did teach ourselves,	Com.

FUTURE TENSE.

SINGULAR.

1	אֶתְלַמֵּד	I shall or will teach myself,	Com.
2	תִּתְלַמֵּד / תִּתְלַמְּדִי	thou shalt or wilt teach thyself,	Mas. / Fem.
3	יִתְלַמֵּד he / תִּתְלַמֵּד she	shall or will teach himself,	Mas. / Fem.

PLURAL.

1	נִתְלַמֵּד	we shall or will teach ourselves,	Com.
2	תִּתְלַמְּדוּ / תִּתְלַמֵּדְנָה	ye shall or will teach yourselves,	Mas. / Fem.
3	יִתְלַמְּדוּ / תִּתְלַמֵּדְנָה	they shall or will teach themselves.	Mas. / Fem.

INFINITIVE MOOD.

הִתְלַמֵּד to teach one's self.

IMPERATIVE MOOD.

Person.	SINGULAR.		*Gender*
2	הִתְלַמֵּד הִתְלַמְּדִי	teach thou thyself,	Mas. Fem

	PLURAL.		
2	הִתְלַמֵּדוּ הִתְלַמֵּדְנָה	teach ye yourselves,	Mas. Fem.

PRESENT PARTICIPLE.

	SINGULAR		
3	מִתְלַמֵּד he מִתְלַמֶּדֶה she מִתְלַמֶּדֶת	is teaching,	Mas. Fem.

	PLURAL.		
3	מִתְלַמְּדִים מִתְלַמְּדוֹת	they are teaching themselves,	Mas. Fem.

X. EXERCISE.

The following Verbs are conjugated in the same manner as לָמַד.*

בָּטַל Batal, he did hinder.
גָּמַל Gamal, he recompensed.
דָּבַק Davak, he cleaved.

* Few Verbs, however, are conjugated in all the parts of the Verb. In many of the Verbs changes take place in some of the points, which will be noticed in the proper place.

זָכַר Zachar, he remembered.
חָדַל Chadal, he ceased.
חָסַר Chasar, he diminished.
טָרַף Taraph, he tore, spoiled.
כָּזַב Cazav, he failed, deceived
לָקַט Lakat, he collected, gathered.
לָבַשׁ Lavash, he clothed.
מָלַךְ Malach, he reigned.
מָשַׁח Mashach, he anointed.
סָגַר Sagar, he shut.
סָפַד Saphad, he mourned.
סָפַר Saphar, he counted.
עָזַב Azav, he forsook.
עָקַשׁ Akash, he perverted.
פָּטַר Patar, he dismissed.
פָּרַשׁ Parash, he scattered.
צָדַק Tzadak, he justified.
צָרַף Tzaraph, he purged.
קָשַׁר Kashar, he bound together
קָדַשׁ Kadash, he separated, sanctified.
רָגַל Ragal, he walked about, investigated.
רָדַף Radaph, he pursued, persecuted.
שָׁבַר Shavar, he broke.
שָׁלַט Shalat, he ruled.
תָּמַךְ Tamach, he sustained.

Pual.	Hiphil.	Hophal.	Hithpaayl.	
מַד	הִלְמִיד	הֻלְמַד	הִתְלַמֵּד	
מְדָה	הִלְמִידָה	הֻלְמְדָה	הִתְלַמְּדָה	
מְדָתְּ	הִלְמַדְתְּ	הֻלְמַדְתְּ	הִתְלַמַּדְתְּ	ה
מַדְתְּ	הִלְמַדְתְּ	הֻלְמַדְתְּ	הִתְלַמַּדְתְּ	
מַדְתִּי	הִלְמַדְתִּי	הֻלְמַדְתִּי	הִתְלַמַּדְתִּי	
מְדוּ	הִלְמִידוּ	הֻלְמְדוּ	הִתְלַמְּדוּ	ן
מַדְתֶּם	הִלְמַדְתֶּם	הֻלְמַדְתֶּם	הִתְלַמַּדְתֶּם	
מַדְתֶּן	הִלְמַדְתֶּן	הֻלְמַדְתֶּן	הִתְלַמַּדְתֶּן	
לַמְּדְנוּ	הִלְמַדְנוּ	הֻלְמַדְנוּ	הִתְלַמַּדְנוּ	
לַמֵּד	אַלְמִיד	אֻלַּמַד	אֶתְלַמֵּד	ה
לַמֵּד	תַּלְמִיד	תֻּלַּמַד	תִּתְלַמֵּד	
לַמְּדִי	תַּלְמִידִי	תֻּלַּמְדִי	תִּתְלַמְּדִי	ן
לַמֵּד	יַלְמִיד	יֻלַּמַד	יִתְלַמֵּד	
לַמֵּד	תַּלְמִיד	תֻּלַּמַד	תִּתְלַמֵּד	
לַמֵּד	נַלְמִיד	נֻלַּמַד	נִתְלַמֵּד	ה
לַמְּדוּ	תַּלְמִידוּ	תֻּלַּמְדוּ	תִּתְלַמְּדוּ	
לַמֵּדְנָה	תַּלְמִדְנָה	תֻּלַּמַדְנָה	תִּתְלַמֵּדְנָה	
לַמְּדוּ	יַלְמִידוּ	יֻלַּמְדוּ	יִתְלַמְּדוּ	ן
לַמֵּדְנָה	תַּלְמִדְנָה	תֻּלַּמַדְנָה	תִּתְלַמֵּדְנָה	
מוֹד	הַלְמֵד	הֻלְמֵד	הִתְלַמֵּד	ן ָה
	הַלְמֵד		הִתְלַמֵּד	ה
Not used.	הַלְמִידִי	*Not used.*	הִתְלַמְּדִי	
	הַלְמִידוּ		הִתְלַמְּדוּ	
	הַלְמֵדְנָה		הִתְלַמֵּדְנָה	
לַמֶּד	מַלְמִיד	מֻלְמַד	מִתְלַמֵּד	
לַמֶּדָה	מַלְמִידָה	מֻלְמָדָה	מִתְלַמֶּדָה	
לַמֶּדֶת	מַלְמֶדֶת	מֻלְמֶדֶת	מִתְלַמֶּדֶת	
לַמֶּדִים	מַלְמִידִים	מֻלְמָדִים	מִתְלַמְּדִים	
לַמֶּדוֹת	מַלְמִידוֹת	מֻלְמָדוֹת	מִתְלַמְּדוֹת	

לְמוּדָה M. לְמוּדִים they F. לְמוּדוֹת

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

I. *Paradigm of a Perfect Verb after the Example of* לָמַד *he did learn.*

		Kal.	Niphal.	Piayl.
Preterite.	he	לָמַד	נִלְמַד	לִמֵּד
	she	לָמְדָה	נִלְמְדָה	לִמְּדָה
	thou M.	לָמַדְתָּ	נִלְמַדְתָּ	לִמַּדְתָּ
	thou F.	לָמַדְתְּ	נִלְמַדְתְּ	לִמַּדְתְּ
	I	לָמַדְתִּי	נִלְמַדְתִּי	לִמַּדְתִּי
	they	לָמְדוּ	נִלְמְדוּ	לִמְּדוּ
	ye M.	לָמַדְתֶּם	נִלְמַדְתֶּם	לִמַּדְתֶּם
	ye F.	לָמַדְתֶּן	נִלְמַדְתֶּן	לִמַּדְתֶּן
	we.	לָמַדְנוּ	נִלְמַדְנוּ	לִמַּדְנוּ
Future.	I	אֶלְמוֹד	אֵלָּמֵד	אֲלַמֵּד
	thou M.	תִּלְמוֹד	תִּלָּמֵד	תְּלַמֵּד
	thou F.	תִּלְמְדִי	תִּלָּמְדִי	תְּלַמְּדִי
	he	יִלְמוֹד	יִלָּמֵד	יְלַמֵּד
	she	תִּלְמוֹד	תִּלָּמֵד	תְּלַמֵּד
	we	נִלְמוֹד	נִלָּמֵד	נְלַמֵּד
	ye M.	תִּלְמְדוּ	תִּלָּמְדוּ	תְּלַמְּדוּ
	ye F.	תִּלְמוֹדְנָה	תִּלָּמְדְנָה	תְּלַמֵּדְנָה
	they M.	יִלְמְדוּ	יִלָּמְדוּ	יְלַמְּדוּ
	they F.	תִּלְמוֹדְנָה	תִּלָּמֵדְנָה	תְּלַמֵּדְנָה
	Infinitive.	לִמוֹד	הִלָּמֵד	לַמֵּד
Imperative.	thou M.	לְמוֹד	הִלָּמֵד	לַמֵּד
	thou F.	לִמְדִי	הִלָּמְדִי	לַמְּדִי
	ye M.	לִמְדוּ	הִלָּמְדוּ	לַמְּדוּ
	ye F.	לִמְוֹדְנָה	הִלָּמֵדְנָה	לַמֵּדְנָה
Pres. Participle.	he	לוֹמֵד	נִלְמָד	מְלַמֵּד
	she	לוֹמֶדֶת	נִלְמָדָה	מְלַמֶּדֶת
	they M.	לוֹמְדִים	נִלְמָדִים	מְלַמְּדִים
	they F.	לוֹמְדוֹת	נִלְמָדוֹת	מְלַמְּדוֹת

לָמוּד he. Past or Passive Participle.

	Hithpaayl.	Hophal.	Hiphil.	Pual.
	הִתְאַכֵּל	הָאֻכַּל	הֵאֻכִיל	ל
	הִתְאַכְּלָה	הָאֻכְּלָה	הֵאֻכִילָה	לָה
ה	הִתְאַכַּלְתָּ	הָאֻכַּלְתָּ	הֵאֻכַלְתָּ	לְתָּ
	הִתְאַכַּלְתְּ	הָאֻכַּלְתְּ	הֵאֻכַלְתְּ	לְתְּ
	הִתְאַכַּלְתִּי	הָאֻכַּלְתִּי	הֵאֻכַלְתִּי	לְתִּי
ן	הִתְאַכְּלוּ	הָאֻכְּלוּ	הֵאֻכִילוּ	לוּ
	הִתְאַכַּלְתֶּם	הָאֻכַּלְתֶּם	הֵאֻכַלְתֶּם	לְתֶּם
	הִתְאַכַּלְתֶּן	הָאֻכַּלְתֶּן	הֵאֻכַלְתֶּן	לְתֶּן
	הִתְאַכַּלְנוּ	הָאֻכַּלְנוּ	הֵאֻכַלְנוּ	לְנוּ
ה֫	אֶתְאַכֵּל	אָאֻכַּל	אַאֲכִיל	כַּל
	תִּתְאַכֵּל	תָּאֻכַּל	תַּאֲכִיל	כַּל
ן	תִּתְאַכְּלִי	תָּאֻכְּלִי	תַּאֲכִילִי	כְּלִי
	יִתְאַכֵּל	יָאֻכַּל	יַאֲכִיל	ל
	תִּתְאַכֵּל	תָּאֻכַּל	תַּאֲכִיל	כַּל
ה֫	נִתְאַכֵּל	נָאֻכַּל	נַאֲכִיל	כַּל
	תִּתְאַכְּלוּ	תָּאֻכְּלוּ	תַּאֲכִילוּ	כְּלוּ
	תִּתְאַכֵּלְנָה	תָּאֻכַּלְנָה	תַּאֲכִלְנָה	כַּלְנָה
ן	יִתְאַכְּלוּ	יָאֻכְּלוּ	יַאֲכִילוּ	כְּלוּ
	תִּתְאַכֵּלְנָה	תָּאֻכַּלְנָה	תַּאֲכִלְנָה	כַּלְנָה
ן ה֫	הִתְאַכֵּל	הָאֻכַּל	הַאֲכֵל	ל
ה֫	הִתְאַכֵּל	*Not used.*	הַאֲכֵל	*Not us*
	הִתְאַכְּלִי		הַאֲכִילִי	
	הִתְאַכְּלוּ		הַאֲכִילוּ	
	הִתְאַכֵּלְנָה		הַאֲכִלְנָה	
י	מִתְאַכֵּל	מָאֻכָּל	מַאֲכִיל	כֵּל
	מִתְאַכֶּלֶת	מָאֻכָּלָה	מַאֲכִילָה	כָּלָה
	מִתְאַכֶּלֶת	מָאֻכָּלֶת	מַאֲכִילָת	כֶּלֶת
	מִתְאַכְּלִים	מָאֻכָּלִים	מַאֲכִילִים	כָּלִים
	מִתְאַכְּלוֹת	מָאֻכָּלוֹת	מַאֲכִילוֹת	כָּלוֹת

F. אֲכוּלוֹת they אֲכוּלִים M. אכולָה

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

II. *Paradigm of Verbs in* פ״א, *after the Example of* אָכַל *he did eat.*

		Kal.		Piayl.
Preterite.	he	אָכַל	נֶאֱכַל	אִכֵּל
	she	אָכְלָה	נֶאֱכְלָה	אִכְּלָה
	thou M.	אָכַלְתָּ	נֶאֱכַלְתָּ	אִכַּלְתָּ
	thou F.	אָכַלְתְּ	נֶאֱכַלְתְּ	אִכַּלְתְּ
	I	אָכַלְתִּי	נֶאֱכַלְתִּי	אִכַּלְתִּי
	they	אָכְלוּ	נֶאֱכְלוּ	אִכְּלוּ
	ye M.	אֲכַלְתֶּם	נֶאֱכַלְתֶּם	אִכַּלְתֶּם
	ye F.	אֲכַלְתֶּן	נֶאֱכַלְתֶּן	אִכַּלְתֶּן
	we.	אָכַלְנוּ	נֶאֱכַלְנוּ	אִכַּלְנוּ
Future.	I	אֹכַל	אֵאָכֵל	אֲאַכֵּל
	thou M.	תֹּאכַל	תֵּאָכֵל	תְּאַכֵּל
	thou F.	תֹּאכְלִי	תֵּאָכְלִי	תְּאַכְּלִי
	he	יֹאכַל	יֵאָכֵל	יְאַכֵּל
	she	תֹּאכַל	תֵּאָכֵל	תְּאַכֵּל
	we	נֹאכַל	נֵאָכֵל	נְאַכֵּל
	ye M.	תֹּאכְלוּ	תֵּאָכְלוּ	תְּאַכְּלוּ
	ye F.	תֹּאכַלְנָה	תֵּאָכַלְנָה	תְּאַכַּלְנָה
	they M.	יֹאכְלוּ	יֵאָכְלוּ	יְאַכְּלוּ
	they F.	תֹּאכַלְנָה	תֵּאָכַלְנָה	תְּאַכַּלְנָה
	Infinitive.	אֱכֹל	הֵאָכֵל	אַכֵּל
Imperative.	thou M.	אֱכֹל	הֵאָכֵל	אַכֵּל
	thou F.	אִכְלִי	הֵאָכְלִי	אַכְּלִי
	ye M.	אִכְלוּ	הֵאָכְלוּ	אַכְּלוּ
	ye F.	אֲכֹלְנָה	הֵאָכַלְנָה	אַכֹּלְנָה
Pres. Participle.	he	אֹכֵל	נֶאֱכָל	מְאַכֵּל
	she	אֹכֶלֶת	נֶאֱכֶלֶת	מְאַכֶּלֶת
	they M.	אֹכְלִים	נֶאֱכָלִים	מְאַכְּלִים
	they F.	אֹכְלוֹת	נֶאֱכָלוֹת	מְאַכְּלוֹת

e אָכוּל he. Past or Passive Participle.

	Hithpaayl.	Hophal.	Hiphil.	Pual.
	הִתְיַשֵּׁב	הוּשַׁב	הוֹשִׁיב	ב
	הִתְיַשְּׁבָה	הוּשְׁבָה	הוֹשִׁיבָה	בָה
ה	הִתְיַשַּׁבְתָּ	הוּשַׁבְתָּ	הוֹשַׁבְתָּ	בְתָּ
	הִתְיַשַּׁבְתְּ	הוּשַׁבְתְּ	הוֹשַׁבְתְּ	בְתְּ
	הִתְיַשַּׁבְתִּי	הוּשַׁבְתִּי	הוֹשַׁבְתִּי	בְתִּי
ן	הִתְיַשְּׁבוּ	הוּשְׁבוּ	הוֹשִׁיבוּ	בוּ
	הִתְיַשַּׁבְתֶּם	הוּשַׁבְתֶּם	הוֹשַׁבְתֶּם	בְתֶּם
	הִתְיַשַּׁבְתֶּן	הוּשַׁבְתֶּן	הוֹשַׁבְתֶּן	בְתֶּן
	הִתְיַשַּׁבְנוּ	הוּשַׁבְנוּ	הוֹשַׁבְנוּ	בְנוּ
ה֫	אֶתְיַשֵּׁב	אוּשַׁב	אוֹשִׁיב	שַׁב
	תִּתְיַשֵּׁב	תּוּשַׁב	תּוֹשִׁיב	שַׁב
ן	תִּתְיַשְּׁבִי	תּוּשְׁבִי	תּוֹשִׁיבִי	שְׁבִי
	יִתְיַשֵּׁב	יוּשַׁב	יוֹשִׁיב	שַׁב
	תִּתְיַשֵּׁב	תּוּשַׁב	תּוֹשִׁיב	שַׁב
ה֫	נִתְיַשֵּׁב	נוּשַׁב	נוֹשִׁיב	שַׁב
	תִּתְיַשְּׁבוּ	תּוּשְׁבוּ	תּוֹשִׁיבוּ	שְׁבוּ
	תִּתְיַשַּׁבְנָה	תּוּשַׁבְנָה	תּוֹשִׁיבְנָה	שַׁבְנָה
ן	יִתְיַשְּׁבוּ	יוּשְׁבוּ	יוֹשִׁיבוּ	שְׁבוּ
	תִּתְיַשַּׁבְנָה	תּוּשַׁבְנָה	תּוֹשִׁיבְנָה	שַׁבְנָה
ן ה֫	הִתְיַשֵּׁב	הוּשַׁב	הוֹשִׁיב	ב
ה֫	הִתְיַשֵּׁב	*Not used.*	הוֹשֵׁב	*Not use*
	הִתְיַשְּׁבִי		הוֹשִׁיבִי	
	הִתְיַשְּׁבוּ		הוֹשִׁיבוּ	
	הִתְיַשַּׁבְנָה		הוֹשַׁבְנָה	
י	מִתְיַשֵּׁב	מוּשָׁב	מוֹשִׁיב	שָׁב
	מִתְיַשֶּׁבֶת	מוּשָׁבָה	מוֹשִׁיבָה	שָׁבָה
	מִתְיַשֶּׁבֶת	מוּשָׁבֶת	מוֹשֶׁבֶת	שֶׁבֶת
	מִתְיַשְּׁבִים	מוּשָׁבִים	מוֹשִׁיבִים	שָׁבִים
	מִתְיַשְּׁבוֹת	מוּשָׁבוֹת	מוֹשִׁיבוֹת	שָׁבוֹת

M. יְשׁוּבוֹת they יְשׁוּבִים F. יְשׁוּבָה

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

III. *Paradigm of Verbs in* פ״י, *after the Example of* יָשַׁב *he sat.*

		Kal.	Niphal.	Piayl.
Preterite.	he	יָשַׁב	נוֹשַׁב	יִשֵּׁב
	she	יָשְׁבָה	נוֹשְׁבָה	יִשְּׁבָה
	thou M.	יָשַׁבְתָּ	נוֹשַׁבְתָּ	יִשַּׁבְתָּ
	thou F.	יָשַׁבְתְּ	נוֹשַׁבְתְּ	יִשַּׁבְתְּ
	I	יָשַׁבְתִּי	נוֹשַׁבְתִּי	יִשַּׁבְתִּי
	they	יָשְׁבוּ	נוֹשְׁבוּ	יִשְּׁבוּ
	ye M.	יָשַׁבְתֶּם	נוֹשַׁבְתֶּם	יִשַּׁבְתֶּם
	ye F.	יָשַׁבְתֶּן	נוֹשַׁבְתֶּן	יִשַּׁבְתֶּן
	we.	יָשַׁבְנוּ	נוֹשַׁבְנוּ	יִשַּׁבְנוּ
Future.	I	אֵשֵׁב	אִוָּשֵׁב	אֲיַשֵּׁב
	thou M.	תֵּשֵׁב	תִּוָּשֵׁב	תְּיַשֵּׁב
	thou F.	תֵּשְׁבִי	תִּוָּשְׁבִי	תְּיַשְּׁבִי
	he	יֵשֵׁב	יִוָּשֵׁב	יְיַשֵּׁב
	she	תֵּשֵׁב	תִּוָּשֵׁב	תְּיַשֵּׁב
	we	נֵשֵׁב	נִוָּשֵׁב	נְיַשֵּׁב
	ye M.	תֵּשְׁבוּ	תִּוָּשְׁבוּ	תְּיַשְּׁבוּ
	ye F.	תֵּשֵׁבְנָה	תִּוָּשֵׁבְנָה	תְּיַשֵּׁבְנָה
	they M.	יֵשְׁבוּ	יִוָּשְׁבוּ	יְיַשְּׁבוּ
	they F.	תֵּשֵׁבְנָה	תִּוָּשֵׁבְנָה	תְּיַשֵּׁבְנָה
	Infinitive.	שֶׁבֶת	הִוָּשֵׁב	יַשֵּׁב
Imperative.	thou M.	שֵׁב	הִוָּשֵׁב	יַשֵּׁב
	thou F.	שְׁבִי	הִוָּשְׁבִי	יַשְּׁבִי
	ye M.	שְׁבוּ	הִוָּשְׁבוּ	יַשְּׁבוּ
	ye F.	שֵׁבְנָה	הִוָּשֵׁבְנָה	יַשֵּׁבְנָה
Pres. Participle.	he	יוֹשֵׁב	נוֹשָׁב	מְיַשֵּׁב
	she	יוֹשֶׁבֶת	נוֹשֶׁבֶת	מְיַשֶּׁבֶת
	they M.	יוֹשְׁבִים	נוֹשָׁבִים	מְיַשְּׁבִים
	they F.	יוֹשְׁבוֹת	נוֹשָׁבוֹת	מְיַשָּׁבוֹת

he יָשׁוּב he. Past or Passive Participle.

	Hithpaayl.	Hophal.	Hiphil.	Pual.
	הִתְנַגֵּשׁ	הֻגַּשׁ	הִגִּישׁ	נֻגַּשׁ
	הִתְנַגֵּשָׁה	הֻגַּשָׁה	הִגִּישָׁה	נֻגַּשָׁה
ה	הִתְנַגַּשְׁתָּ	הֻגַּשְׁתָּ	הִגַּשְׁתָּ	נֻגַּשְׁתָּ
	הִתְנַגַּשְׁתְּ	הֻגַּשְׁתְּ	הִגַּשְׁתְּ	נֻגַּשְׁתְּ
ן	הִתְנַגַּשְׁתִּי	הֻגַּשְׁתִּי	הִגַּשְׁתִּי	נֻגַּשְׁתִּי
	הִתְנַגְּשׁוּ	הֻגְּשׁוּ	הִגִּישׁוּ	נֻגְּשׁוּ
	הִתְנַגַּשְׁתֶּם	הֻגַּשְׁתֶּם	הִגַּשְׁתֶּם	נֻגַּשְׁתֶּם
	הִתְנַגַּשְׁתֶּן	הֻגַּשְׁתֶּן	הִגַּשְׁתֶּן	נֻגַּשְׁתֶּן
	הִתְנַגַּשְׁנוּ	הֻגַּשְׁנוּ	הִגַּשְׁנוּ	נֻגַּשְׁנוּ
ה״	אֶתְנַגֵּשׁ	אֻגַּשׁ	אַגִּישׁ	נֻגַּשׁ
	תִּתְנַגֵּשׁ	תֻּגַּשׁ	תַּגִּישׁ	נֻגַּשׁ
ן	תִּתְנַגְּשִׁי	תֻּגְּשִׁי	תַּגִּישִׁי	נֻגְּשִׁי
	יִתְנַגֵּשׁ	יֻגַּשׁ	יַגִּישׁ	יֻגַּשׁ
	תִּתְנַגֵּשׁ	תֻּגַּשׁ	תַּגִּישׁ	נֻגַּשׁ
ה״	נִתְנַגֵּשׁ	נֻגַּשׁ	נַגִּישׁ	נֻגַּשׁ
	תִּתְנַגְּשׁוּ	תֻּגְּשׁוּ	תַּגִּישׁוּ	נֻגְּשׁוּ
	תִּתְנַגַּשְׁנָה	תֻּגַּשְׁנָה	תַּגִּשְׁנָה	נֻגַּשְׁנָה
ן	יִתְנַגְּשׁוּ	יֻגְּשׁוּ	יַגִּישׁוּ	נֻגְּשׁוּ
	תִּתְנַגַּשְׁנָה	תֻּגַּשְׁנָה	תַּגִּשְׁנָה	נֻגַּשְׁנָה
ן ה״	הִתְנַגֵּשׁ	הֻגֵּשׁ	הַגִּישׁ	וּשׁ
ה״	הִתְנַגֵּשׁ	*Not used.*	הַגִּישׁ	*Not used*
	הִתְנַגְּשִׁי		הַגִּישִׁי	
	הִתְנַגְּשׁוּ		הַגִּישׁוּ	
	הִתְנַגַּשְׁנָה		הַגִּשְׁנָה	
י	מִתְנַגֵּשׁ	מֻגָּשׁ	מַגִּישׁ	נֻגָּשׁ
	מִתְנַגֶּשָׁה	מֻגָּשָׁה	מַגִּישָׁה	נֻגָּשָׁה
	מִתְנַגֶּשֶׁת		מַגִּשֶׁת	
	מִתְנַגְּשִׁים	מֻגָּשִׁים	מַגִּישִׁים	נֻגָּשִׁים
	מִתְנַגְּשׁוֹת	מֻגָּשׁוֹת	מַגִּישׁוֹת	נֻגָּשׁוֹת

M. נֻגּוֹשׁוֹת they נֻגּוֹשִׁים F. נֻגּוֹשָׁה

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

IV. *Paradigm of Verbs in* פ״נ, *after the Example of* נָגַשׁ *he drew nigh.*

		Kal.	Niphal.	Piayl.
Preterite.	he	נָגַשׁ	נִגַּשׁ	נִגֵּשׁ
	she	נָגְשָׁה	נִגְּשָׁה	נִגְּשָׁה
	thou M.	נָגַשְׁתָּ	נִגַּשְׁתָּ	נִגַּשְׁתָּ
	thou F.	נָגַשְׁתְּ	נִגַּשְׁתְּ	נִגַּשְׁתְּ
	I	נָגַשְׁתִּי	נִגַּשְׁתִּי	נִגַּשְׁתִּי
	they	נָגְשׁוּ	נִגְּשׁוּ	נִגְּשׁוּ
	ye M.	נָגַשְׁתֶּם	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם
	ye F.	נָגַשְׁתֶּן	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן
	we.	נָגַשְׁנוּ	נִגַּשְׁנוּ	נִגַּשְׁנוּ
Future.	I	אֶגַּשׁ	אֶנָּגֵשׁ	אֲנַגֵּשׁ
	thou M.	תִּגַּשׁ	תִּנָּגֵשׁ	תְּנַגֵּשׁ
	thou F.	תִּגְּשִׁי	תִּנָּגְשִׁי	תְּנַגְּשִׁי
	he	יִגַּשׁ	יִנָּגֵשׁ	יְנַגֵּשׁ
	she	תִּגַּשׁ	תִּנָּגֵשׁ	תְּנַגֵּשׁ
	we	נִגַּשׁ	נִנָּגֵשׁ	נְנַגֵּשׁ
	ye M.	תִּגְּשׁוּ	תִּנָּגְשׁוּ	תְּנַגְּשׁוּ
	ye F.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תְּנַגֵּשְׁנָה
	they M.	יִגְּשׁוּ	יִנָּגְשׁוּ	יְנַגְּשׁוּ
	they F.	תִּגַּשְׁנָה	תִּנָּגַשְׁנָה	תְּנַגֵּשְׁנָה
	Infinitive.	גֶּשֶׁת	הִנָּגֵשׁ	נַגֵּשׁ
Imperative.	thou M.	גֵּשׁ	הִנָּגֵשׁ	נַגֵּשׁ
	thou F.	גֵּשִׁי	הִנָּגְשִׁי	נַגְּשִׁי
	ye M.	גְּשׁוּ	הִנָּגְשׁוּ	נַגְּשׁוּ
	ye F.	גֶּשְׁנָה	הִנָּגַשְׁנָה	נַגֵּשְׁנָה
Pres. Participle.	he	נוֹגֵשׁ	נִגָּשׁ	מְנַגֵּשׁ
	she	נוֹגֶשֶׁת	נִגֶּשֶׁת	מְנַגֶּשֶׁת
	they M.	נוֹגְשִׁים	נִגָּשִׁים	מְנַגְּשִׁים
	they F.	נוֹגְשׁוֹת	נִגָּשׁוֹת	מְנַגְּשׁוֹת

נָגוּשׁ he. Past or Passive Participle.

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	Hithpaayl.	Hophal.	Hiphil.	Pual.
	הִתְקוֹמֵם	הוּקַם	הֵקִים	וֹמַם
	הִתְקוֹמְמָה	הוּקְמָה	הֵקִימָה	וֹמְמָה
ה	הִתְקוֹמַמְתָּ	הוּקַמְתָּ	הֵקִימוֹתָ	וֹמַמְתָּ
	הִתְקוֹמַמְתְּ	הוּקַמְתְּ	הֵקִימוֹת	וֹמַמְתְּ
	הִתְקוֹמַמְתִּי	הוּקַמְתִּי	הֵקִימוֹתִי	וֹמַמְתִּי
ן	הִתְקוֹמְמוּ	הוּקְמוּ	הֵקִימוּ	וֹמְמוּ
	הִתְקוֹמַמְתֶּם	הוּקַמְתֶּם	הֵקִימוֹתֶם	וֹמַמְתֶּם
	הִתְקוֹמַמְתֶּן	הוּקַמְתֶּן	הֵקִימוֹתֶן	וֹמַמְתֶּן
	הִתְקוֹמַמְנוּ	הוּקַמְנוּ	הֵקִימוֹנוּ	וֹמַמְנוּ
ה״	אֶתְקוֹמֵם	אוּקַם	אָקִים	קוֹמַם
	תִּתְקוֹמֵם	תּוּקַם	תָּקִים	קוֹמַם
ן	תִּתְקוֹמְמִי	תּוּקְמִי	תָּקִימִי	קוֹמְמִי
	יִתְקוֹמֵם	יוּקַם	יָקִים	וֹמַם
	תִּתְקוֹמֵם	תּוּקַם	תָּקִים	קוֹמַם
ה״	נִתְקוֹמֵם	נוּקַם	נָקִים	וֹמַם
	תִּתְקוֹמְמוּ	תּוּקְמוּ	תָּקִימוּ	קוֹמְמוּ
	תִּתְקוֹמֵמְנָה	תּוּקַמְנָה	תָּקֵמְנָה	קוֹמַמְנָה
ן	יִתְקוֹמְמוּ	יוּקְמוּ	יָקִימוּ	וֹמְמוּ
	תִּתְקוֹמֵמְנָה	תּוּקַמְנָה	תָּקֵמְנָה	קוֹמַמְנָה
ן ה״	הִתְקוֹמֵם	הוּקַם	הָקִים	מַם
	הִתְקוֹמֵם		הָקֵם	
ה״	הִתְקוֹמְמִי	*Not used.*	הָקִימִי	*Not used*
	הִתְקוֹמְמוּ		הָקִימוּ	
	הִתְקוֹמֵמְנָה		הָקֵמְנָה	
י	מִתְקוֹמֵם	מוּקָם	מֵקִים	קוֹמָם
	מִתְקוֹמְמָה	מוּקָמָה	מְקִימָה	קוֹמָמָה
	מִתְקוֹמְמִים	מוּקָמִים	מְקִימִים	קוֹמָמִים
	מִתְקוֹמְמוֹת	מוּקָמוֹת	מְקִימוֹת	קוֹמָמוֹת

F. קוֹמוֹת they מִים ק M. קוֹמָה

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

V. *Paradigm of Verbs in* ע״ו, *after the Example of* קוּם *he rose.*

		Kal.	Niphal.	Piayl.
Preterite.	he	קָם	נָקוֹם	קוֹמֵם
	she	קָמָה	נְקוֹמָה	קוֹמְמָה
	thou M.	קַמְתָּ	נְקוּמוֹתָ	קוֹמַמְתָּ
	thou F.	קַמְתְּ	נְקוּמוֹת	קוֹמַמְתְּ
	I	קַמְתִּי	נְקוּמוֹתִי	קוֹמַמְתִּי
	they	קָמוּ	נָקוֹמוּ	קוֹמְמוּ
	ye M.	קַמְתֶּם	נְקוּמוֹתֶם	קוֹמַמְתֶּם
	ye F.	קַמְתֶּן	נְקוּמוֹתֶן	קוֹמַמְתֶּן
	we.	קַמְנוּ	נְקוּמוֹנוּ	קוֹמַמְנוּ
Future.	I	אָקוּם	אֶקּוֹם	אֲקוֹמֵם
	thou M.	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם
	thou F.	תָּקוּמִי	תִּקּוֹמִי	תְּקוֹמְמִי
	he	יָקוּם	יִקּוֹם	יְקוֹמֵם
	she	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם
	we	נָקוּם	נִקּוֹם	נְקוֹמֵם
	ye M.	תָּקוּמוּ	תִּקּוֹמוּ	תְּקוֹמְמוּ
	ye F.	תָּקוּמְנָה	תִּקּוֹמְנָה	תְּקוֹמֵמְנָה
	they M.	יָקוּמוּ	יִקּוֹמוּ	יְקוֹמְמוּ
	they F.	תָּקוּמְנָה	תִּקּוֹמְנָה	תְּקוֹמֵמְנָה
	Infinitive.	קוּם	הִקּוֹם	קוֹמֵם
Imperative.	thou M.	קוּם	הִקּוֹם	קוֹמֵם
	thou F.	קוּמִי	הִקּוֹמִי	קוֹמְמִי
	ye M.	קוּמוּ	הִקּוֹמוּ	קוֹמְמוּ
	ye F.	קוּמְנָה	הִקּוֹמְנָה	קוֹמֵמְנָה
Pres. Participle.	he	קָם	נָקוֹם	מְקוֹמֵם
	she	קָמָה	נְקוֹמָה	מְקוֹמְמָה
	they M.	קָמִים	נְקוֹמִים	מְקוֹמְמִים
	they F.	קָמוֹת	נְקוֹמוֹת	מְקוֹמְמוֹת

e קוּם she. Past or Passive Participle.

	Hithpaayl.	Hophal.	Hiphil.	Pual.
	הִסְתּוֹבֵב	הוּסַב	הֵסֵב	ֻב
	הִסְתּוֹבְבָה	הוּסַבָּה	הֵסֵבָּה	ֻבָה
ה	הִסְתּוֹבַבְתָּ	הוּסַבּוֹתָ	הֵסַבּוֹתָ	ֻבְתָּ
	הִסְתּוֹבַבְתְּ	הוּסַבּוֹת	הֵסַבּוֹת	ֻבְתְּ
	הִסְתּוֹבַבְתִּי	הוּסַבּוֹתִי	הֵסַבּוֹתִי	ֻבְתִּי
ן	הִסְתּוֹבַבְוּ	הוּסַבּוּ	הֵסֵבּוּ	ֻבוּ
	הִסְתּוֹבַבְתֶּם	הוּסַבּוֹתֶם	הֵסַבּוֹתֶם	ֻבְתֶּם
	הִסְתּוֹבַבְתֶּן	הוּסַבּוֹתֶן	הֵסַבּוֹתֶן	ֻבְתֶּן
	הִסְתּוֹבַבְנוּ	הוּסַבּוֹנוּ	הֵסַבּוֹנוּ	ֻבְנוּ
ה֫	אֶסְתּוֹבֵב	אוּסַב	אָסֵב	וֹבֵב
	תִּסְתּוֹבֵב	תּוּסַב	תָּסֵב	וֹבֵב
ן	תִּסְתּוֹבְבִי	תּוּסַבִּי	תָּסֵבִּי	וֹבְבִי
	יִסְתּוֹבֵב	יוּסַב	יָסֵב	וֹבֵב
	תִּסְתּוֹבֵב	תּוּסַב	תָּסֵב	וֹבֵב
ה֫	נִסְתּוֹבֵב	נוּסַב	נָסֵב	וֹבַב
	תִּסְתּוֹבְבוּ	תּוּסַבּוּ	תָּסֵבּוּ	וֹבְבוּ
	תִּסְתּוֹבֵבְנָה	תּוּסַבֶּינָה	תְּסֻבֶּינָה	וֹבַבְנָה
ן	יִסְתּוֹבְבוּ	יוּסַבּוּ	יָסֵבּוּ	וֹבְבוּ
	תִּסְתּוֹבֵבְנָה	תּוּסַבֶּינָה	תְּסֻבֶּינָה	וֹבַבְנָה
ן ה֫	הִסְתּוֹבֵב	הוּסַב	הָסֵב	ַב
ה֫	הִסְתּוֹבֵב	*Not used.*	הָסֵב	*Not used*
	הִסְתּוֹבְבִי		הָסֵבִי	
	הִסְתּוֹבְבוּ		הָסֵבוּ	
	הִסְתּוֹבֵבְנָה		הָסֵבִינָה	
י	מִסְתּוֹבֵב	מוּסָב	מֵסֵב	וֹבָב
	מִסְתּוֹבְבָה	מוּסַבָּה	מְסֻבָּה	וֹבָבָה
	מִסְתּוֹבְבִים	מוּסַבִּים	מְסֻבִּים	וֹבָבִים
	מִסְתּוֹבְבוֹת	מוּסַבּוֹת	מְסֻבּוֹת	וֹבָבוֹת

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

F. סוֹבוֹת they סוֹבִים M. סוֹבָה

VI. *Paradigm of Verbs in ע״ Geminatum, after the Example of* סָבַב *he surrounded.*

		Kal.	Niphal.	Piayl.
Preterite.	he	סַב	נָסַב	סוֹבֵב
	she	סַבָּה	נָסַבָּה	סוֹבְבָה
	thou M.	סַבּוֹתָ	נְסַבּוֹתָ	סוֹבַבְתָּ
	thou F.	סַבּוֹת	נְסַבּוֹת	סוֹבַבְתְּ
	I	סַבּוֹתִי	נְסַבּוֹתִי	סוֹבַבְתִּי
	they	סַבּוּ	נָסַבּוּ	סוֹבְבוּ
	ye M.	סַבּוֹתֶם	נְסַבּוֹתֶם	סוֹבַבְתֶּם
	ye F.	סַבּוֹתֶן	נְסַבּוֹתֶן	סוֹבַבְתֶּן
	we.	סַבּוֹנוּ	נְסַבּוֹנוּ	סוֹבַבְנוּ
Future.	I	אָסוֹב	אֵסַב	אֲסוֹבֵב
	thou M.	תָּסוֹב	תִּסַּב	תְּסוֹבֵב
	thou F.	תָּסוֹבִי	תִּסַּבִּי	תְּסוֹבְבִי
	he	יָסוֹב	יִסַּב	יְסוֹבֵב
	she	תָּסוֹב	תִּסַּב	תְּסוֹבֵב
	we	נָסוֹב	נִסַּב	נְסוֹבֵב
	ye M.	תָּסוֹבוּ	תִּסַּבּוּ	תְּסוֹבְבוּ
	ye F.	תְּסֹבְבִינָה	תִּסַּבֶּינָה	תְּסוֹבֵבְנָה
	they M.	יָסוֹבוּ	יִסַּבּוּ	יְסוֹבְבוּ
	they F.	תְּסֹבְבִינָה	תִּסַּבֶּינָה	תְּסוֹבֵבְנָה
	Infinitive.	סוֹב	הִסּוֹב	סוֹבֵב
Imperative.	thou M.	סוֹב	הִסַּב	סוֹבֵב
	thou F.	סוֹבִי	הִסַּבִּי	סוֹבְבִי
	ye M.	סוֹבוּ	הִסַּבּוּ	סוֹבְבוּ
	ye F.	סְבֹבְנָה	הִסַּבֶּינָה	סוֹבֵבְנָה
Pres. Participle.	he	סוֹב	נָסַב	מְסוֹבֵב
	she	סוֹבָבָה	נְסַבָּה	מְסוֹבְבָה
	they M.	סוֹבְבִים	נְסַבִּים	מְסוֹבְבִים
	they F.	סוֹבְבוֹת	נְסַבּוֹת	מְסוֹבְבוֹת

סָבוּב he. Past or Passive Participle.

	Hithpaayl.	Huphal.	Hiphil.	Pual.
	הִתְמַצֵּא	הָמְצָא	הִמְצִיא	מֻצָּא
	הִתְמַצָּאָה	הָמְצָאָה	הִמְצִיאָה	מֻצָּאָה
ה	הִתְמַצָּאתָ	הָמְצָאתָ	הִמְצֵאתָ	מֻצָּאתָ
	הִתְמַצֵּאת	הָמְצֵאת	הִמְצֵאת	מֻצָּאת
	הִתְמַצָּאתִי	הָמְצָאתִי	הִמְצֵאתִי	מֻצָּאתִי
ן	הִתְמַצָּאוּ	הָמְצָאוּ	הִמְצִיאוּ	מֻצָּאוּ
	הִתְמַצָּאתֶם	הָמְצָאתֶם	הִמְצֵאתֶם	מֻצָּאתֶם
	הִתְמַצָּאתֶן	הָמְצָאתֶן	הִמְצֵאתֶן	מֻצָּאתֶן
	הִתְמַצֵּאנוּ	הָמְצֵאנוּ	הִמְצֵאנוּ	מֻצָּאנוּ
ה֫	אֶתְמַצָּא	אָמְצָא	אַמְצִיא	אֻמְצָא
	תִּתְמַצֵּא	תָּמְצָא	תַּמְצִיא	תֻּמְצָא
ן	תִּתְמַצָּאִי	תָּמְצָאִי	תַּמְצִיאִי	תֻּמְצָאִי
	יִתְמַצֵּא	יָמְצָא	יַמְצִיא	יֻמְצָא
	תִּתְמַצֵּא	תָּמְצָא	תַּמְצִיא	תֻּמְצָא
ה֫	נִתְמַצֵּא	נָמְצָא	נַמְצִיא	נֻמְצָא
	תִּתְמַצְּאוּ	תָּמְצָאוּ	תַּמְצִיאוּ	תֻּמְצָאוּ
	תִּתְמַצֵּאנָה	תָּמְצָאנָה	תַּמְצֵאנָה	תֻּמְצָאנָה
ן	יִתְמַצְּאוּ	יָמְצָאוּ	יַמְצִיאוּ	יֻמְצָאוּ
	תִּתְמַצֵּאנָה	תָּמְצָאנָה	תַּמְצֵאנָה	תֻּמְצָאנָה
ן ה֫	הִתְמַצֵּא	הָמְצֵא	הַמְצִיא	מוּצָא
ה֫	הִתְמַצֵּא	*Not used.*	הַמְצֵא	*Not used.*
	הִתְמַצָּאִי		הַמְצִיאִי	
	הִתְמַצְּאוּ		הַמְצִיאוּ	
	הִתְמַצֵּאנָה		הַמְצֵאנָה	
י	מִתְמַצֵּא	מָמְצָא	מַמְצִיא	מֻמְצָא
	מִתְמַצָּאָה	מָמְצָאָה	מַמְצִיאָה	מֻמְצָאָה
	מִתְמַצֵּאת	מָמְצֵאת	מַמְצֵאת	מֻמְצֵאת
	מִתְמַצָּאִים	מָמְצָאִים	מַמְצִיאִים	מֻמְצָאִים
	מִתְמַצָּאוֹת	מָמְצָאוֹת	מַמְצִיאוֹת	מֻמְצָאוֹת

F. מְצוּאוֹת they מְצוּאִים M. מְצוּאָה

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

VII. *Paradigm of Verbs in* לֵ׳ *after the Example of* מָצָא *he found*

		Kal.	Niphal.	Piayl.
Preterite.	he	מָצָא	נִמְצָא	מִצֵּא
	she	מָצְאָה	נִמְצְאָה	מִצְּאָה
	thou M.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ
	thou F.	מָצָאת	נִמְצֵאת	מִצֵּאת
	I	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי
	they	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
	ye M.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם
	ye F.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן
	we.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ
Future.	I	אֶמְצָא	אֵמָּצֵא	אֲמַצֵּא
	thou M.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
	thou F.	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי
	he	יִמְצָא	יִמָּצֵא	יְמַצֵּא
	she	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא
	we	נִמְצָא	נִמָּצֵא	נְמַצֵּא
	ye M.	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ
	ye F.	תִּמְצְאָנָה	תִּמָּצְאָנָה	תְּמַצֵּאנָה
	they M.	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ
	they F.	תִּמְצְאָנָה	תִּמָּצְאָנָה	תְּמַצֵּאנָה
	Infinitive.	מְצוֹא	הִמָּצֵא	מַצֵּא
Imperative.	thou M.	מְצָא	הִמָּצֵא	מַצֵּא
	thou F.	מְצְאִי	הִמָּצְאִי	מַצְּאִי
	ye M.	מְצְאוּ	הִמָּצְאוּ	מַצְּאוּ
	ye F.	מְצְאָנָה	הִמָּצְאָנָה	מַצֵּאנָה
Pres. Participle.	he	מוֹצֵא	נִמְצָא	מְמַצֵּא
	ye M.	מוֹצְאָה	נִמְצָאָה	מְמַצֵּאָה
	ye F.	מוֹצֵאת	נִמְצָאת	מְמַצֵּאת
	they M.	מוֹצְאִים	נִמְצָאִים	מְמַצְּאִים
	they F.	מוֹצְאוֹת	נִמְצָאוֹת	מְמַצְּאוֹת

מָצוּא he. Past or Passive Participle.

	Hithpaayl.	Huphal.	Hiphil.	Pual
	הִתְגַּלָּה	הָגְלָה	הִגְלָה	[illegible]
	הִתְגַּלָּתָה	הָגְלֵתָה	הִגְלֵתָה	[illegible]תָה
ה	הִתְגַּלִּיתָ	הָגְלִיתָ	הִגְלִיתָ	[illegible]תָ
	הִתְגַּלִּית	הָגְלִית	הִגְלִית	[illegible]ית
	הִתְגַּלִּיתִי	הָגְלִיתִי	הִגְלִיתִי	[illegible]יתִי
ן	הִתְגַּלּוּ	הָגְלוּ	הִגְלוּ	[illegible]
	הִתְגַּלִּיתֶם	הָגְלִיתֶם	הִגְלִיתֶם	[illegible]תֶם
	הִתְגַּלִּיתֶן	הָגְלִיתֶן	הִגְלִיתֶן	[illegible]תֶן
	הִתְגַּלִּינוּ	הָגְלִינוּ	הִגְלִינוּ	[illegible]נוּ
ה֫	אִתְגַּלָּה	אָגְלָה	אַגְלֶה	[illegible]לֶה
	תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	[illegible]לֶה
ן	תִּתְגַּלִּי	תָּגְלִי	תַּגְלִי	[illegible]לִי
	יִתְגַּלֶּה	יָגְלֶה	יַגְלֶה	[illegible]לֶה
	תִּתְגַּלֶּה	תָּגְלֶה	תַּגְלֶה	[illegible]לֶה
ה֫	נִתְגַּלֶּה	נָגְלֶה	נַגְלֶה	[illegible]לֶה
	תִּתְגַּלּוּ	תָּגְלוּ	תַּגְלוּ	[illegible]לוּ
	תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	[illegible]לֶינָה
ן	יִתְגַּלּוּ	יָגְלוּ	יַגְלוּ	[illegible]לוּ
	תִּתְגַּלֶּינָה	תָּגְלֶינָה	תַּגְלֶינָה	[illegible]לֶינָה
ן ה֫	הִתְגַּלּוֹת	הָגְלוֹת	הַגְלוֹת	[illegible]לוֹת
ה֫	הִתְגַּלֶּה	*Not used.*	הַגְלֶה	*Not used.*
	הִתְגַּלִּי		הַגְלִי	
	הִתְגַּלּוּ		הַגְלוּ	
	הִתְגַּלֶּינָה		הַגְלֶינָה	
י	מִתְגַּלֶּה	מָגְלֶה	מַגְלֶה	[illegible]לֶה
	מִתְגַּלָּה	מָגְלָה	מַגְלָה	[illegible]לָה
	מִתְגַּלִּים	מָגְלִים	מַגְלִים	[illegible]לִים
	מִתְגַּלּוֹת	מָגְלוֹת	מַגְלוֹת	[illegible]לוֹת

F. גְּלוּיוֹת they גְּלוּיִים M. גְּלוּיָה she [illegible]

Paragogic Letters, i. e. letters added at the end of a word to make it emphatical.

VIII. *Paradigm of Verbs in* לה *after the Example of* גָּלָה *he revealed.*

		Kal.	Niphal.	Piayl.
Preterite.	he	גָּלָה	נִגְלָה	גִּלָּה
	she	גָּלְתָה	נִגְלְתָה	גִּלְּתָה
	thou M.	גָּלִיתָ	נִגְלִיתָ	גִּלִּיתָ
	thou F.	גָּלִית	נִגְלִית	גִּלִּית
	I	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי
	they	גָּלוּ	נִגְלוּ	גִּלּוּ
	ye M.	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם
	ye F.	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן
	we.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
Future.	I	אֶגְלֶה	אִגָּלֶה	אֲגַלֶּה
	thou M.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	thou F.	תִּגְלִי	תִּגָּלִי	תְּגַלִּי
	he	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
	she	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	we	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
	ye M.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
	ye F.	תִּגְלִינָה	תִּגָּלִינָה	תְּגַלִּינָה
	they M.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
	they F.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
	Infinitive.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת
Imperative.	thou M.	גְּלֵה	הִגָּלֶה	גַּלֵּה
	thou F.	גְּלִי	הִגָּלִי	גַּלִּי
	ye M.	גְּלוּ	הִגָּלוּ	גַּלּוּ
	ye F.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Pres. Participle	ye M.	גּוֹלֶה	נִגְלֶה	מְגַלֶּה
	ye F.	גּוֹלָה	נִגְלָה	מְגַלָּה
	they M.	גּוֹלִים	נִגְלִים	מְגַלִּים
	they F.	גּוֹלוֹת	נִגְלוֹת	מְגַלּוֹת

גָּלוּ he. Past or Passive Participle.

IX. *Paradigm of the Substantive Verb* הָיָה *to be.*

INDICATIVE MOOD.—PRETER TENSE.

Person.			*Gender.*
	SINGULAR.		
3	הָיָה he הָיְתָה she	was,	Mas. Fem.
2	הָיִיתָ הָיִית	thou wast,	Mas. Fem.
1	הָיִיתִי	I was,	Com.
	PLURAL.		
3	הָיוּ	they were,	Com.
2	הֱיִיתֶם הֱיִיתֶן	ye were,	Mas. Fem.
1	הָיִינוּ	we were,	Com

FUTURE TENSE.

	SINGULAR.		
1	אֶהְיֶה or אֶהְיִי	I shall or will be,	Com.
2	תִּהְיֶה or תִּהְיִי	thou shalt be,	
3	יִהְיֶה or יִהְיִי he תִּהְיֶה or תִּהְיִי she	shall be,	Mas. Fem.
	PLURAL.		
1	נִהְיֶה or נִהְיִי	we shall or will be,	Com.
2	תִּהְיוּ תִּהְיֶינָה or תִּהְיִין	ye shall be,	Mas. Fem.
3	יִהְיוּ תִּהְיֶינָה or תִּהְיִין	they shall or will be,	Mas. Fem.

INFINITIVE.

הָיוֹ or הֱיוֹת ~~being~~ to be,

IMPERATIVE MOOD.

	SINGULAR.		
2	הֱיֵה הֱיִי	be thou,	Mas. Fem.

PLURAL.

2	הֱיוּ / הֱיֶינָה	be ye,	Mas. / Fem.

PRESENT PARTICIPLE.

SINGULAR.

3	הוֶה he / הוָה she	is,	Mas. / Fem.

PLURAL.

3	הוִים / הוֹות	they are,	Mas. / Fem

R. 60. Irregular Verbs are generally arranged under seven classes, (exhibited in the preceding Paradigms,) of which the third and fifth are called *defectives*, and the other *quiescents*, as

1, When פ (i. e. the first radical, see the note in Rule 51,) is an א, as אָכַל, he did eat.

2, When פ is a י, as יָשַׁב, he did sit.

3, When פ is a נ, as נָגַשׁ, he drew near.

4, When ע (i. e. the second radical) is a ו, as קוּם, he did arise.

5, When ע is Geminatum, (i. e. the same as the third radical,) as סָבַב, he surrounded.

6, When ל (i. e. the third radical) is an א, as מָצָא, he found.

7, When ל is a ה, as גָּלָה, he revealed.

The following Rules will greatly assist in learning the Irregular Verbs.

1. Quiescent פ"א, אָכַל.

61. The first radical א, is generally omitted to prevent two Alephs coming together, as אֹכֵל for אֶאכֹל.

Exception. אָהַב, אָחַז, and אָסַף are sometimes formed like לָמַד.

2. Quiescent פ"י, יָשַׁב.

62. י, the first radical, is omitted after every one of the letters הֶאֱמַנְתִּי, and its place is generally supplied by a long vowel, as אוֹכַל

The י is also omitted in the Imperative of Kal, as שֵׁב; and in the Infinitive of Kal, but has a ת added, as שֶׁבֶת.

Excep. 1. יָדַע, יָדָה, יָכֵח and יָסַר, change י into ו in Hithpaail, as הִתְוַדַּע.

Excep. 2. These four יָטַב, יָלַל, יָנַק, and יָמַן retain the י, as הֵיטִיב.

Excep. 3. The following Verbs in פ״י are more or less conjugated after the manner of נָגַשׁ, as יצב, יצג, ינח, יצע, and יקף, constantly; יצק, יצר and יסר, generally; יגע, יחם, יקץ, and ישר only once.

3. Defective פ״נ, נָגַשׁ.

63. The נ radical is dropped in the Infinitive and Imperative of Kal; also after any of the הֶאֱמַנְתִּי letters, the נ is omitted and compensated by a Dagesh in the second radical, except in the future of Niphal, in the whole of Piail, Paul, and Hithpaail.

64. When the second radical is a Guttural, the נ is not omitted; and those whose second radical is a ו, are conjugated after the example of קוּם.

65. The Verb נָתַן hath in the second per. Pret. נָתַתָּה and תַּתָּה, in the infinitive נָתֹן, נְתֹן, תְּנָה, תֵּת and תֶּת־, with the suffix תִּתִּי, the imperative תֵּן, תֶּן־, תְּנָה, תְּנִי, future אֶתֵּן, תִּתֵּן, תִּתְּנִי, plural נִתֵּן, נִתַּן, inf. Niphal הִנַּתֹּן, future Hophal יֻתַּן.

4. Quiescent ע״ו,* קוּם.

66. The Wav is omitted or quiescent in most parts of the Verb, as will be seen by the Paradigms.

67. The grave Paradigms (i. e. those characterized by a Dagesh,) double the second radical, as קוֹמֵם, and in some Verbs both radicals are doubled, as כִּלְכֵּל from כּוּל.

5. Defective ע Geminatum, סָבַב.

68. The second radical is frequently omitted, and the omission compensated, either by a long vowel under the formatives

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* To this class, belong those Verbs whose second radical is י.

הֶאֱמַנְתִּי, or by a Dagesh in the first or second radical when an addition is made to the root; see the Paradigms.

69. The characteristic Dagesh is usually omitted, and instead of it, the first radical takes וֹ as סוֹבֵב for סִבֵּב.

6. Quiescent ל״א, מָצָא.

70. After the Example of מָצָא, all Verbs whose third radical is Aleph, are conjugated with the following exceptions.

Excep. 1. Sometimes Aleph is omitted, as יָצָתִי.

Excep. 2. The infinitives often end in אֹת, as מְלֹאת.

Excep. 3. The third per. sing. fem. often terminates in ת instead of ה, as קָרָאת for קָרְאָה.

Excep. 4. The Verb נָשָׂא sometimes in the participle passive changes א into י, as נָשׂוּי for נָשׂוּא.

7. Quiescent ל״ה, גָּלָה.

71. The ה is frequently changed into י or ת, as will be seen by the Paradigms.

Excep. The Verbs גָּבַהּ, נָגַהּ, תָּמַהּ, are regular.

72. In some Verbs the first and second radicals are doubled in the grave Paradigms, as שִׁעֲשַׁע.

73. The infinitives end generally in וֹת, as גְּלוֹת, some with ה, as גְּלֹה, and others in וֹ, as גְּלוֹ.

74. In the Imperative of Piail and Hithpaail, both the radical ה and the characteristic Dagesh are often omitted. Also in the future, the ה and Dagesh are omitted when prefixed by וְ conversivum, or the particle אַל.

75. When a Verb has י, or נ, for the first radical, and ה for the last, it has a twofold irregularity; and is conjugated in the beginning like יָשַׁב or נָגַשׁ, and at the end like גָּלָה.

CHAP. IX.

Pronominal Affixes to the Verbs.

R. 76. Affixes to Verbs are the parts of Pronouns joined to Verbs active only, to point out the Patient, i. e. the person or thing acted upon, as לְמָדַנִי, he learned or taught me; but in the Infinitive it may signify the Agent or Patient, as בְּקָרְאוֹ, when *he* cries; לִשְׁמֹרוֹ to keep *him.*

The following are the Affixes used to Verbs, and the next example will show the manner in which they are affixed.

						Patient.	*Agent.*	*Gender.*	*Number.*	*Person.*
נִי	נִי	נִי	נִי	נִי	י	me	I	C.	S.	1
			נוּ	נוּ	נוּ	us	we	C.	P.	1
		כָה	כָ	כָ	כָ	thee	thou	M.	S.	2
				כִי	כִ	thee	thou	F.	S.	2
					כֶם	you	ye	M.	S.	2
					כֶן	you	ye	F.	P.	2
ו	הוּ	הוּ	הוּ	נָה	וֹ	him	he	M.	S.	3
			נָה	הָ	הָ	her	she	F.	S.	3
			ם	ם	ם	them	they	M.	P.	3
			ן	ן	ן	them	they	F.	P.	3

FEMININE.	MASCULINE.	FEMININE.	
לְמָדָהּ her	לְמָדוֹ־דָהוּ him	לְמָדֵךְ thee	
לְמָדָן them	לְמָדָם־מוֹ them	לְמָדְכֶן you	
לְמָדָתָהּ her	לְמָדַתּוּ־תָהוּ him	לְמָדָתֵךְ thee	
לְמָדָתָן them	לְמָדַתָּם them	לְמָדַתְכֶן you	
לְמַדְתָּהּ her	לְמַדְתּוֹ־תָהוּ him		
לְמַדְתָּן them	לְמַדְתָּם them		
לְמַדְתִּיהָ her	לְמַדְתִּיו־תִּיהוּ him	לְמַדְתִּיךְ thee	
לְמַדְתִּין them	לְמַדְתִּים them	לְמַדְתִּיכֶן you	
לְמָדוּהָ her	לְמָדוּהוּ him	לְמָדוּךְ thee	
לְמָדוּן them	לְמָדוּם them	לְמָדוּכֶן you	
לְמַדְתּוּהָ her	לְמַדְתּוּהוּ him		
לְמַדְתּוּן them	לְמַדְתּוּם them		
לְמַדְנוּהָ her	לְמַדְנוּהוּ him	לְמַדְנוּךְ thee	
לְמַדְנוּן them	לְמַדְנוּם them	לְמַדְנוּכֶן you	
יִלְמְדָהּ יִלְמְדֶהָ her יִלְמְדֶנָּה	יִלְמְדוֹ יִלְמְדֵהוּ him יִלְמְדֵנוּ	יִלְמְדֵךְ thee	
יִלְמְדֶן־דָן them	יִלְמְדֵם־דָם them	יִלְמָדְכֶן you	
תִּלְמְדִיהָ her	תִּלְמְדִיהוּ him		
תִּלְמְדִין them	תִּלְמְדִים them		
יִלְמְדוּהָ her	יִלְמְדוּהוּ him	יִלְמְדוּךְ thee	
יִלְמְדוּן them	יִלְמְדוּם them	יִלְמְדוּכֶן you	
לָמְדָה־דֶהָ־דֶנָּה her	לָמְדוֹ־דֵהוּ־דֶנוּ him		
לָמְדֶן them	לָמְדֶם them		
לָמְדִיהָ her	לָמְדִיהוּ him		
לָמְדִין them	לָמְדִים them		
לָמְדוּהָ her	לָמְדוּהוּ him		
לָמְדוּן them	לָמְדוּם them		
לָמְדָה־דֶהָ־דֶנָּה her	לָמְדוֹ־דֵהוּ him	לָמְדֵךְ thee	מְדֵךְ
לָמְדֶן־דָן them	לָמְדֵם־דָם them	לָמְדְכֶן לָמְדְכֶן you	מָדְכֶם

						Preter.
						Future.
						Imperative.
						Infin.

SCULINE.		COM.				
לְמָדְךָ	thee	לְמָדַנִי	me	לָמַד	he taught	
לְמַדְכֶ	you	לְמַדְנוּ	us			
לְמָדַתְן	thee	לְמָדַתְנִי	me	לָמְדָה	she taught	
לְמָדַתְ	you	לְמָדַתְנוּ	us			
		לְמָדְתַּנִי	me	לָמַדְתָּ	thou taughtest, m.	
		לְמַדְתָּנוּ	us			
לְמַדְתִּי	thee	לְמַדְתִּינִי	me	לָמַדְתְּ	thou taughtest, f.	
לְמַדְתִּי	you	לְמַדְתִּינוּ	us	לְמַדְתִּי	I taught	
לְמָדוּךָ	thee	לְמָדוּנִי	me	לָמְדוּ	they taught	
לְמָדוּכֶ	you	לְמָדוּנוּ	us			
		לְמַדְתּוּנִי	me	לְמַדְתֶּם	ye taught, m.	
		לְמַדְתּוּנוּ	us	לְמַדְתֶּן	ye taught, f.	
לְמָדְנוּן	thee					
לְמַדְנוּ	you			לָמַדְנוּ	we taught	
יִלְמָדְ	thee	יִלְמְדֵנִי	me	יִלְמוֹד	he shall teach	
יִלְמָדֶ		יִלְמְדַנִי		תִּלְמוֹד	she shall teach / thou shalt teach, m.	
		יִלְמְדֶנִּי		אֶלְמוֹד	I shall teach	
יִלְמָדְכֶ	you	יִלְמְדֵנוּ	us	נִלְמוֹד	we shall teach	
		תִּלְמְדִינִי	me	תִּלְמְדִי	thou shalt teach, f.	
		תִּלְמְדִינוּ	us			
יִלְמְדוּן	thee	יִלְמְדוּנִי	me	יִלְמְדוּ	they shall teach, m.	
יִלְמְדוּכֶ	you	יִלְמְדוּנוּ	us	תִּלְמְדוּ	ye shall teach, m.	
				תִּלְמוֹדְנָה	ye, m. / they, f.	
		לְמְדֵנִי	me	לְמוֹד	teach thou, m.	
		לְמְדֵנוּ	us			
		לִמְדִינִי	me	לִמְדִי	teach thou, f.	
		לִמְדִינוּ	us			
		לִמְדוּנִי	me	לִמְדוּ	teach ye, m.	
		לִמְדוּנוּ	us	לְמוֹדְנָה	teach ye, f.	
לֵמְדְךָ	thee	לָמְדִי־דֵנִי	me	לְמוֹד	to teach	
לָמְדְכֶם	you	לְמָדֵנוּ	us			

CHAPTER X.

מִלּוֹת PARTICLES.

R. 77. Under the word particles is comprehended:

1. Adverbs, words joined to verbs or adjectives, explanatory of some circumstance or quality.

2. Prepositions, expressing the relations of nouns to verbs, with respect either to situation, time, or cause of motion or rest.

3. Conjunctions, joining words or sentences together.

4. Interjections, expressing a sudden emotion of the mind, whether of joy, grief, or passion.

Note. That the student may with greater facility refer to any of the particles, they are here mixed and arranged alphabetically.

אֲבָל	Nevertheless, but, yet.	Conj.
אַהָהּ	Woe! oh! ah! alas!	Int.
אוֹ	Either.	Adv.
אוֹי אוֹיָה	Woe! to! fye! oh! ah! alas!	Int.
אוּלַי	Peradventure.	Adv.
אוּלָם	Verily, truly.	Adv.
אוּלָם	Nevertheless, notwithstanding.	Conj.
אָז אַזַי	Then, at that time.	Adv.
אָח	Woe! oh! ah! alas!	Int.
אָחוֹר	Back, behind.	Adv.
אָחוֹרַנִּית	Backward.	Adv.
אַחֲלַי אַחֲלֵי	Oh that! I wish!	Int.
אַחַר אַחֲרֵי	After, after that.	Adv.
אַחַר אַחֲרֵי	After, behind.	Prep.
אַחֲרֵי־כֵן	After that, after that time.	Adv.
אַחַת	One.	Adv.
אַט	Slowly.	Adv.
אֵי אַיֵּה	Where? at what place.	Adv.
אֵי	Woe to! fye!	Int.
אֵיךְ	How.	Adv.
אֵיכָה	How, in what manner, also, as.	Adv

אֵיכֹה אֵיכָכָה	How, in what manner, alas, as.	Adv.
אֵין אַיִן	No, not.	Adv.
אֵיפוֹה	Where?	Adv.
אַךְ	Only, at least, but, except.	Adv.
אַךְ	But, but yet.	Conj.
אָכֵן	Truly, verily.	Adv.
אַל	Not.	Adv.
אֶל	To, for, against it, in behalf.	Prep.
אֶל־עֵבֶר	Beyond, over, against, on the other side.	Prep.
אֻלַּי	Perhaps.	Prep.
אֵלַי	Towards, against, unto.	Prep.
אַלְלַי	Woe is me.	Int.
אִם	If, whether, since.	Adv. Conj.
אִם לֹא	If not, unless.	Adv. Conj.
אָמֵן	So be it.	Int.
אָמְנָם	Verily, truly.	Adv.
אֱמֶת	Truly, indeed, verily.	Adv.
אָן אָנָה	Where.	Adv.
אָנָא	I pray, beseech, entreat.	Int.
אַף	Also.	Conj.
אַף־כִּי	Much more, much less.	Adv.
אֵצֶל	Near, beside.	Prep.
אֲשֶׁר	That, because, since.	Prep.
אֶתְמוֹל	Yesterday.	Adv.
בַּגְלַל	Because of, for the sake of.	Prep.
בְּדֵי	In, near by, by reason of.	Prep.
בִּי	I pray, beseech, intreat.	Int.
בֵּין	Between.	Prep.
בַּיִת בַּיִת	Inside, within.	Adv.
בְּכֹה	As, in like manner.	Adv.
בְּכֵן	After such manner.	Adv.
בְּכֵן	Then, not, before, hereupon.	Adv.
בַּל	No, not.	Adv.
בְּלֹא	Without.	Prep.
בְּלִי	Not, without.	Adv. Prep.
בִּלְעֲדֵי	Excepting, beside, saving.	Adv. Prep.

בִּלְתִּי	Not, besides, unless, excepting.	Adv.
בִּלְתִּי	Without.	Prep.
בַּעֲבוּר	Because of, for the sake of.	Prep.
בַּעֲבוּר	Because, for that.	Conj.
גַּם	Also.	Conj.
גַּם כִּי	Although, even.	Conj.
הֵא	Here! behold!	Int.
הֶאָח	Ha! ha! oh!	Int.
הַאִם	Whether, truly.	Adv.
הָבָה הָבוּ	Come on! go to! well! prepare!	Int.
הָהּ	Woe! ah! as!	Int.
הוֹי	Woe to! fye!	Int.
הוֹי הוֹי	Ho! hark ye!	Int.
הַיּוֹם	To day, this day, at this time.	Adv.
הֵיךְ	How.	Adv.
הָלְאָה	Beyond, on the further side.	Adv.
הֲלוֹם	Hither.	Adv.
הֵן הִנֵּה	Lo, behold, observe.	Int.
הֵנָּה	Hither, here.	Adv.
הַרְבֵּה	Much, many.	Adv.
וְלֹא	Although.	Conj.
יַחַד יַחְדָּיו	Together, i. e. united together.	Adv.
כַּאֲשֶׁר	As soon as.	Adv.
כְּבָר	Long ago, formerly.	Adv.
כֹּה	So, even so, as.	Adv.
כִּי	Although, because for that.	Conj.
כִּי אִם	But if.	Adv.
כִּי־אִם	But.	Conj.
כָּכָה	So, even so, as.	Adv.
כְּמוֹ כְּמוֹ־כֵן	As, in like manner.	Adv.
כֵּן	So, thus.	Adv.
לֹא	No, not.	Adv.
לֹא־כֵן	Not so.	Conj
לְבַד	Only, excepting.	Adv.
לוּ	Perhaps.	Adv.
לוּ	Perhaps, if.	Conj

לוּ	Pray! beseech! intreat!	Int.
לוּא	O that! I wish!	Int.
לוּלֵא	Not, unless, but, that.	Conj.
לָכֵן	Therefore.	Conj.
לָמָה	Why, wherefore.	Adv.
לְמַעַן	Because of, for the sake of	Prep.
לְמַעַן	Because, for that.	Conj.
לִפְנֵי	Before.	Prep.
לְפָנִים	Before, formerly.	Adv.
מְאוֹד	Very much, greatly, earnestly.	Adv.
מֵאַיִן	From whence.	Adv.
מִבַּיִת מִבֵּית	From inside.	Adv.
מִבְּלִי	Without me	Prep.
מַדּוּעַ	Why, wherefore.	Adv.
מִדֵּי	Thenceforth, thereupon.	Prep.
מַהֵר מְהֵרָה	Hastily, quickly, swiftly.	Adv.
מוּל	Against, over against.	Prep.
מִחוּץ	From without.	Adv.
מָחָר מָחֳרָת	To-morrow.	Adv.
מִי יִתֵּן	O that! I wish.	Adv.
מַטָּה	Bottom, below.	Adv.
מִלְּבַד	Excepting, beside, saving.	Prep.
מִלְּמַטָּה	From below.	Adv.
מִלְּמַעְלָה	From above.	Adv.
מִלְּעֻמַּת	Nigh by, near to, towards, over against.	Prep.
מִלְּפָנִים	Heretofore, formerly.	Adv.
מִמּוּל	Against, over against.	Prep.
מִמָּחֳרָת	On the morrow.	Adv.
מִן מִנִּי	From, out of, by, of.	Prep.
מֵעֵבֶר	On the side, over against.	Prep.
מְעַט	Less, a little.	Adv.
מְעַט מְעַט	By little and little, by degrees.	Adv.
מַעַל מַעְלָה	Above.	Adv.
מִפֹּה מִפּוֹ	From hence, from here.	Adv.
מִפְּנֵי	Because of, for the sake of.	Prep.
מִקֶּדֶם	In time past, a good while ago, anciently.	Adv.

מִשָּׁם	From thence.	Adv.
מָתַי	When.	Adv.
נָא	I pray! beseech! entreat!	Int.
נֶגֶד	Before, opposite.	Prep.
נֹכַח	Against, opposite.	Prep.
נֶצַח	Eternal, for ever.	Adv.
סָבִיב	Round about.	Prep.
עֵבֶר	Over, past, beside.	Prep.
עִבְרִית	A Hebrew woman.	Adv.
עַד	Unto, up to, even to.	Prep.
עַד־אִם	Until.	Adv.
עַד־אָן	Till, when.	Adv.
עַד־הֵנָּה	Thus far, to this time.	Adv.
עַד־כִּי	Until that.	Adv.
עַד־כֵּן	Thus far, to this time	Prep.
עַד־מָה עַד־מָתַי	How long.	Adv.
עֲדֵי	Unto, up to, even to.	Prep.
עוֹד	As yet, hitherto.	Adv.
עוֹלָם	Always, for a continuance, perpetually.	Adv.
עַל עֲלֵי	Over head, above, upon, near.	Prep.
עַל־עֵבֶר	On the side, over against.	Prep.
עַל־כֵּן	Therefore.	Conj.
עִם עִמְּדִי	With, together, in conjunction with.	Prep.
עִמַּת	Nigh by, near to, towards, over against.	Prep.
עַתָּה	At present.	Adv.
עֵקֶב	Because, for that.	Conj.
פֹּה פוֹ	Here.	Adv.
פֶּן	Least.	Adv.
פָּנִים	Before, heretofore, formerly.	Adv.
פִּתְאוֹם	Suddenly, unlooked for, on a sudden.	Adv.
קֶדֶם	In time past, a good while ago.	Adv.
רַב	Much, many.	Adv.
רֶגַע	Momentary, in an instant, suddenly.	Adv.
רֵיקָם	Emptily, foolishly.	Adv.
שָׁוְא	Vainly, in vain.	Adv.
שְׁלִישִׁית	Third.	Adv.

שִׁלְשׁוֹם	The day before yesterday.	Adv.
שָׁם שָׁמָּה	There, thither.	Adv.
שֵׁנִית	Second.	Adv.
תַּחַת	Under, underneath, instead of.	Adv.
תְּמוֹל	Yesterday.	Adv.
תָּמִיד	Always, continually.	Adv.

R. 78. From the preceding particles, the following have pronominal Affixes.

1 אֵין not.

PER.		SING.		PLURAL.	
1	Com.	אֵינֶנִּי	not I.	אֵינֶנּוּ	not us.
2	Mas.	אֵינְךָ	not thou.	אֵינְכֶם	not ye.
	Fem.	אֵינָךְ	not thou.	אֵינְכֶן	not ye.
3	Mas.	אֵינֶנּוּ	not he.	אֵינָם	not them.
	Fem.	אֵינֶנָּה	not she.	אֵינָן	not them.

2 כְּמוֹ like us.

1	Com.	כָּמוֹנִי	like me.	כָּמוֹנוּ	like us.
2	Mas.	כָּמוֹךָ	like thee.	כְּמוֹכֶם	like you.
	Fem.	כָּמוֹךְ	like thee.	כְּמוֹכֶן	like you.
3	Mas.	כָּמוֹהוּ	like him.	כְּמוֹהֶם	like her.
	Fem.	כָּמוֹהָ	like her.	כְּמוֹהֶן	like them.

3 נֶגֶד before me.

1	Com.	נֶגְדִּי	before me.	נֶגְדֵּנוּ	before us.
2	Mas.	נֶגְדְּךָ	before thee.	נֶגְדֵּיכֶם	before you
	Fem.	נֶגְדֵּךְ	before thee.	נֶגְדֵּיכֶן	before you.
3	Mas.	נֶגְדּוֹ	before him.	נֶגְדֵּיהֶם	before them.
	Fem.	נֶגְדָּהּ	before her.	נֶגְדֵּיהֶן	before them.

4 עִם with.

1	Com.	עִמִּי	with me.	עִמָּנוּ	with us.
2	Mas.	עִמְּךָ	with thee.	עִמָּכֶם	with you.
	Fem.	עִמָּךְ	with thee.	עִמָּכֶן	with you.
3	Mas.	עִמּוֹ	with him.	עִמָּם	with them.
	Fem.	עִמָּהּ	with her.	עִמָּן	with them.

CHAPTER XI.—*Servile Letters*

R. 79. The Hebrew letters are divided into Radicals and Serviles. The following eleven גדזחטסעפצקר are always radicals; but those, usually called אֵיתָן מֹשֶׁה וְכָלֵב may be radicals or serviles, but the letters אלבש in the middle and end of a word are always radicals. The servile letters are used in the following manner.

R. 80. א is one of the heemantiv letters, and is used 1st. to form nouns from verbs, and which are called verbal or heemantiv nouns; 2nd. to form the first person singular Com. in the future tense.

R. 81. ב is used, 1st, as an inseperable preposition *in*, prefixed to nouns to denote the ablative case, as בְּאֶרֶץ in the earth; 2d, it is prefixed to the infinitive to form the Gerund, as בִּלְמוֹד in learning.

R. 82. ה is one of the heemantivs, and is used 1st, in the formation of nouns; 2nd, as the definite article; 3rd, it is prefixed to the participle as a relative pronoun, as הַלּוֹמֵד he who is learning; 4th, to particles as an interrogative, as הֲלֹא is it not? 5th, It is suffixed to denote the feminine Gender; 6th, it is added to nouns and verbs as a paragogic letter; 7th, it is affixed to nouns in the dative instead of the prefix ל, as אַרְצָה for לְאֶרֶץ; 8th, it is also added to nouns, with or without a maphpik; 9th, it is prefixed to verbs as a performant in the infinitive of Niphal, and as a characteristic in Hiphil, Hophal, and Hithpaail; Lastly, it is suffixed to the preterite in the third person singular feminine.

R. 83. ו is used 1st, as an Heemantiv to form nouns; 2d, it is prefixed to nouns and verbs as a conjunction copulative, disjunctive adversative, casual or conversive; 3d, it is suffixed as an inseparable pronoun to nouns and to verbs.

R. 84. י is used 1st, as one of the Heemantivs; 2d, it is affixed to nouns as the first person common of the possessive pro-

noun singular and plural; 3d, it is used to form the ordinal numerals from the cardinals, as שָׁלֹשׁ three, from שְׁלִישִׁי the third; 4th, to form a national noun, as מִצְרִי an Egyptian; 5th, to denote the singular and plural regimen; 6th, it is used in the verb as a prefix to denote the third person masculine in the future, and suffixed to denote the second person feminine future and imperative; 7th, it is also used as a pronominal affix, as פְּקָדַנִי he visited me.

R. 85. כ is prefixed, 1st, to nouns and pronouns to form a comparison, as כָּמוֹךָ כְּפַרְעֹה, thou art like Pharaoh; 2d, to form the Gerund, as כִּלְמוֹד when learning; 3d, it is suffixed to nouns and verbs to denote the second person singular and plural masculine and feminine.

R. 86. ל is prefixed 1st, to nouns to point out the cases; 2d, to the infinitive to form the Gerund.

R. 87. מ is one of the heemantiv letters to form nouns. It is prefixed to nouns: 1st, to denote the ablative case; 2d, to make the comparative. To verbs it is prefixed to denote the participle Piail, Pual, Hiphil, Hophal, and Hithpaail, and to the infinitive to form the Gerund. It is suffixed to nouns to form the plural masculine and the dual common, and also to form adverbs: as from אָמֵן is formed אָמְנָם truly; and as the second and third person pronoun plural masculine. To pronouns to denote the second and third qerson plural masculine, and to verbs to denote the second person plural masculine preterite.

R. 88. נ is likewise used as an heemantiv letter. It is prefixed to verbs to denote the second and third person future plural, and also as the characteristic of Niphal. It is affixed to nouns to denote the second and third person pronoun plural feminine, to nouns and verbs before the pronominal נו affix to the first person plural. It is suffixed to verbs to denote the second person plural feminine preterite, the second person feminine imperative, the second and third person plural feminine future, also as a pronominal affix to the verb, as לַמְּדֵנִי teach me. It is used to form the second and third person pronoun feminine.

R. 89. ש is prefixed instead of the pronoun אֲשֶׁר and signifies who, or which.

R. 90. ת is used as an heemantiv letter. When suffixed to nouns it denotes; 1st, the feminine gender; 2d, it makes the regimen feminine; 3d, it forms the feminine plural. To verbs it is prefixed in the future to denote the second person masculine and feminine singular and plural, and the third person singular and plural feminine, and as the characteristic of Hithpaail. And it is suffixed in the preterite to denote the second person singular and plural masculine and feminine.

CHAPTER XII.

Rules for finding out the root of every word.

R. 91. If after the rejection of the serviles, if there be any, there should remain four letters, which will rarely be the case, these are the radicals, as וְגַלְמוּדָה and desolate.

R. 92. If three letters remain, they are the radicals; as אֶזְכְּרֵכִי I will remember thee, א is the sign of the first person singular future, I will; the second כ is the pronominal affix second person singular feminine, thee; and the י is a paragogic letter; the remaining letters זכר are the radicals.

R. 93. Should there be only two letters remaining:

1. If the first has a dagesh prefix, either a נ, as נֵשׁ from the root נָנַשׁ; or a י, as לֵד from the root יָלַד; and in one instance prefix a ל, as קַח from לָקַח.

2. If the second hath a dagesh, double the dageshed letter; as סֹבוּ from סָבַב; in some instances insert a נ between the two radicals, as חִטָּה from חָנַט.

3. If neither of the letters has a dagesh, insert a ו, as קָמָתָּ from קוּם. If a ו precedes the two radicals, change it into י, as הוֹדִיעַ from יָדַע; and if a י succeed the two radicals add a ה, as תִּגְלִי from גָּלָה.

R. 94. If one radical letter only remains, prefix a נ or י and add a ה, as וַיֵּט from נָטָה; בְּתוֹרַת from יָרָה.

Note.—Some exceptions might be added to the above rules, but these, and all other difficulties respecting the roots, the student will be master of before he has examined many chapters in the Bible.

CHAPTER XIII.—*Changes of Letters and Points.*

R. 95. The letters אֶהֱוִי, and those of the same organ, &c. frequently change with each other.

To prevent the increase of syllables, when the word increases in letters, the long vowels are generally changed into short ones. The occasion on which words increase in letters are, Gender, Affixes, Numbers, or Regimen.

R. 96. Gender.

1. When the feminine gender is formed from the masculine, the (ָ) is generally changed into (ְ), as גְּדוֹלָה from גָּדוֹל, except nouns of one syllable, as דָּגָה from דָּג.

2. When the last vowel is (ֶ) and not preceded by (ָ) it is changed into (ַ), as עֵוֹרָה from עֵוֶר; but כָּבֵד makes כְּבֵדָה, and when the word increases with ת the (ֶ) is changed into (ֶ), as אַחֶרֶת from אַחֵר.

3. When the vowels are two Segols, the first changes to (ָ) or (ַ) and the second to (ְ), as כִּבְשָׂה from כֶּבֶשׂ.

R. 97. Number.

1. In forming the plural, 1, the first vowel (ָ) (ֶ) or (ֹ) is changed into (ְ), as דְּבָרִים from דָּבָר, סְפָרִים from סֵפֶר, מְלָכִים from מֶלֶךְ; but to compensate for an omitted dagesh, the (ָ) remains, as חָרָשִׁים from חָרָשׁ.

2. If the first vowel be (וֹ) and followed by (ָ) it is changed to (ְ), as קְמָצִים from קוֹמֵץ; פְּעָלִים from פּוֹעֵל; but if the first letter be a guttural, it has a (חֲ), as חֲרָשִׁים from חוֹרֵשׁ.

3. If the first vowel be (ָ) and followed by (ַ), the (ָ)

is changed to (׃) and the (ׄ) into (ׇ) or both are contracted into one (ׅ), as תְּיָשִׁים from תַּיִשׁ ; זֵתִים from זַיִת.

4. If the latter be (ׅ) and not preceded by (ׇ) it is changed into (׃), as שׁוֹמְמִים from שׁוֹמִים.

5. If the latter vowel be (ׇ) and succeeded by a quiescent ה, the ה is dropt and the (ׇ) changed into (ׄ), as יָפִים from יָפֶה.

Note.—Feminine nouns do not often change their points, but when they do, it is generally according to the foregoing rules.

R. 98. Regimen.

1. The first vowel both in masculine and feminine singular and plural, is changed to (׃) ; and the other (ׇ), if not followed by a quiescent א, is changed into (־), as דְּבַר for דָּבָר.

2. In the plural masculine and feminine (ׅ) is changed to (׃) and the preceding (׃) to (ׄ), as זִקְנֵי for זְקֵנִים ; גִּדְרוֹת for גְּדֵרוֹת.

3. If the last be (ׇ) and followed by ה quiescent, it is changed into (ׅ), as מִקְנֵה for מִקְנָה ; and in plural, if there be two (ׇ) the first is changed to (־) or (ׄ) and the second to (׃), as מַלְכֵי for מֶלֶךְ ; and if the word has (ׇ) and (ׅ), the (ׅ) is changed into (ׄ), as סִפְרֵי for סֵפֶר, except gutturals, which change the (ׄ) into (ׇ) and the (ׇ) into (׃), as עֶשְׂבֵי for עֵשֶׂב.

4. Those words which have (ׄ) and (־) contract both into (ׅ), as בֵּית for בַּיִת.

5. Words of one syllable with (ׇ) seldom change, but when they do, it is to (־), as אַב for אָב. If the word be followed by makkaph, (וֹ) is changed to Kametz-chataph and (ׅ) to (ׇ), as כָּל־ for כֹּל ; בֶּן־ for בֵּן.

R. 99. Affixes to Nouns.

1. Two (ׇ) change like דָּבָר. See Rule 40.

2. (ׇ) and (ׅ) change (ׇ) into (׃), as זְקֵנָיו for זָקֵן.

3. (ׇ) and (ׇ) generally change (ׇ) into (וֹ), as מוֹתִי from מָוֶת.

4. Those pointed with (וֹ) or (ׄ) and (ׇ), change the (ׇ) into (׃), as כְּבוֹדִי from כָּבוֹד ; נְזִירוֹ from נָזִיר

5. (ִ) and (ְ) change the latter into (ִ), as לְבָבִי from לֵבָב

6. Two (ְ) or (ִ) and (ְ) change the first (ְ) or (ְ) in the singular into (ַ), and the second into (ִ), as נִסְכּוֹ from נֶסֶךְ; but in the plural they are changed like two (ִ). See דָּבָר, Rule 40.

7. (ְ) and (וֹ) change (וֹ) into (ָ), as יוֹנָקָיו from יוֹנֵק.

8. (ִ) and (וֹ) change (וֹ) to Kametz-chataph, and the (ִ) to (ִ), as חָדְשִׁי from חֹדֶשׁ.

9. (ַ) and (ַ) contract both to one (ְ), as בֵּיתִי from בַּיִת.

CHAPTER XIV.—*Numerals.*

R. 100. Numbers are expressed by distinct words as well as by letters, and are either Cardinals or Ordinals.

ORDINALS.			CARDINALS.		
Fem.	*Mas.*		*Fem.*	*Mas.*	
רִאשׁוֹנָה	רִאשׁוֹן	First.	אַחַת	אֶחָד	One.
שֵׁנִית	שֵׁנִי	Second.	שְׁתַּיִם	שְׁנַיִם	Two.
שְׁלִישִׁית	שְׁלִישִׁי	Third.	שָׁלֹשׁ	שְׁלֹשָׁה	Three.
רְבִיעִית	רְבִיעִי	Fourth.	אַרְבַּע	אַרְבָּעָה	Four.
חֲמִישִׁית	חֲמִישִׁי	Fifth.	חָמֵשׁ	חֲמִשָּׁה	Five.
שִׁשִּׁית	שִׁשִּׁי	Sixth.	שֵׁשׁ	שִׁשָּׁה	Six.
שְׁבִיעִית	שְׁבִיעִי	Seventh.	שֶׁבַע	שִׁבְעָה	Seven.
שְׁמִינִית	שְׁמִינִי	Eighth.	שְׁמֹנֶה	שְׁמֹנָה	Eight.
תְּשִׁיעִית	תְּשִׁיעִי	Ninth.	תֵּשַׁע	תִּשְׁעָה	Nine.
עֲשִׂירִית	עֲשִׂירִי	Tenth.	עֶשְׂרֵה	עֲשָׂרָה / עֶשֶׂר	Ten.

R. 101. From Ten upwards, there is no difference between the Ordinals and Cardinals.

שְׁמֹנִים וּשְׁמֹנֶה	Eighty-eight.	אַחַד עָשָׂר	Eleven.
תִּשְׁעִים וְתֵשַׁע	Ninty-nine.	אַחַת עֶשְׂרֵה	Eleven.
מֵאָה	One hundred.	עַשְׁתֵּי עֶשְׂרֵה	Eleven.
מָאתַיִם	Two hundred.	שְׁנֵי עֶשְׂרֵה	Twelve.
שְׁלֹשׁ מֵאוֹת	Three hundred.	שְׁנֵים עָשָׂרֵה	Twelve.
אֶלֶף	One thousand.	שְׁלֹשׁ עֶשְׂרֵה	Thirteen.
אַלְפַּיִם	Two thous.	עֶשְׂרִים וּשְׁתַּיִם	Twenty-two.
שְׁלֹשֶׁת אֲלָפִים	Three thous.	שְׁלֹשִׁים וְשָׁלֹשׁ	Thirty-three.
רִבּוֹ רִבּוֹא / רִבָּבָה	Ten thous.	אַרְבָּעִים וְאַרְבַּע	Fourty-four.
		חֲמִשִּׁים וְחָמֵשׁ	Fifty-five.
רִבּוֹתַיִם	Twenty thous.	שִׁשִּׁים וְשֵׁשׁ	Sixty-six.
שְׁלֹשִׁים אֶלֶף	Thirty thous.	שִׁבְעִים וְשֶׁבַע	Seventy-seven.

CHAPTER XV.

Syntax, or the construction of words in sentences.

R. 102. The article ה prefixed to a noun, is also prefixed to the adjective or pronoun belonging to the same noun, as הַבַּיִת הַזֶּה הָאַחֲרוֹן.

R. 103. This article is omitted; 1, in those nouns which are prefixed by ב, כ, or ל, and the prefix takes its point, and the succeeding letter receives a dagesh forté, as בַּמִּדְבָּר instead of בְּהַמִּדְבָּר.

2. In the noun regimen, and prefixed to the second noun, as שִׂפַת הַיְאֹר.

R. 104. When two nouns are used in apposition, i. e. to signify the same thing, they generally agree in gender, number, and case, except nouns of dignity, as בְּיַד דָּוִד עַבְדִּי by the hand of my servant David; לַאֲדֹנֵיהֶם לְמֶלֶךְ.

R. 105. If the first noun be prefixed by a preposition or prefix, the second noun has the same, as לְעַבְדְּךָ לְיַעֲקוֹב.

R. 106. When two things are compared with each other, the

כ comparison is prefixed to the second as well as to the first noun, as כְּעַמִּי כְּעַמְּךָ.

R. 107. Adjectives, pronouns, and participles are placed immediately after the noun, and generally agree with it in gender, number, and case. But nouns of the common gender have adjectives of both genders, as רוּחַ גְּדוֹלָה וְחָזָק; and a collective noun singular may have a plural adjective, as עָם הַהוֹלְכִים a people walking.

R. 108. A singular adjective joined to a substantive plural, often signifies distributively, as יָשָׁר מִשְׁפָּטֶיךָ thy judgments (Heb. is) are right, i. e. every one of them.

R. 109. Numeral nouns, from 1 to 10 inclusive, are plural, though the adjective be singular, all the other numeral adjectives are plural and the substantive singular, as חָמֵשׁ שָׁנִים five years; חֲמִשִּׁים שָׁנָה fifty years.

R. 110. In numbers from 3 to 10 inclusive, a masculine noun takes a feminine numeral, and a feminine noun takes a masculine numeral, as שְׁלֹשָׁה בָנִים three sons; שָׁלוֹשׁ בָּנוֹת three daughters.

R. 111. An adjective belonging to a noun in regimen generally agrees with the second noun, and is not put in regimen, as פִּקּוּדֵי יְהוָה יְשָׁרִים; וְצַפַּחַת הַשֶּׁמֶן לֹא חָסֵר.

R. 112. The place of an adjective is sometimes supplied by a noun, prefixed by the preposition ב, ל, or מ, as יוֹעֵץ בְּשֵׂכֶל a wise counsellor; מִזְמוֹר לְתוֹדָה a Psalm of praise; אַרְיֵה מִיַּעַר, a lion from the forest, i. e. a wild lion.

R. 113. The inseparable pronoun is suffixed to the adjective instead of the noun, as עִיר קָדְשֶׁךָ thy holy city, instead of עִירְךָ.

R. 114. A verb agrees with the nominative case in gender, number, and person. But sometimes a masculine verb is joined with a noun feminine to express excellence and dignity, as וְהָיָה הַנַּעֲרָה, and vice versa, to denote something base and mean, as עֲשִׂיתָן תּוֹעֵבָה.

R. 115. A plural verb to a singular nominative case, or vice versa, signifies distributively, as נִמְלְצוּ אִמְרָתֶךָ sweet are thy *words*, i. e. every one of thy words.

R. 116. The preter tense is often used to express the present, i. e. to be done at any time, as הָלַךְ walketh, Ps. i. 1; and for the future to denote certainty, as רָאוּ shall see, Is. ix. 1, 5; liii. 4, 6; Amos vii. 1, viii. 1. See Abarbanel on Jonah ii. 5.

R. 117. The future is often used to denote the past, as Gen. ii. 25; and to express the sense of the imperative, as Gen. i. 3.

Note.—A וְ prefixed to a præterite changes the signification to the future, and is called וְ conversivum, as וְאָמַר; and he shall or will say; but when preceded by a preter tense, it then retains its signification, and וְ is conjunctive, as Gen. xxxvii. 3; "Israel אָהַב loved Joseph more than all his childern; וְעָשָׂה and he made him a coat of many colours."

A וַ prefixed to a future with Pathach and followed by Dagesh, is also called conversivum, and changes the signification to the past, as וַיֹּאמֶר, and he did say.

R. 118. An infinitive *before* a verb signifies *certainty*, as אָכֹל תֹּאכֵל thou mayest *freely* eat; but *after* a verb it signifies continuance, as וַיִּשְׁפֹּט שָׁפוֹט and he will always be a judge

ANALYSIS

ACCORDING

TO THE PRECEDING RULES

Note.—The student will find it of considerable use to observe the *order* exemplified in the following Analysis.

First of all mention the part of speech.

If a *noun*, state its gender and number; (case is of little importance,) the root from whence it is derived, whether it be from a regular or irregular verb; what connection it hath with the verb, whether it be the nominative to it, or governed by it; describe the serviles, if any, whether prefix, affix, or insertion.

If a *verb*, mention its person, number, gender, tense, paradigm and root, whether regular or irregular.

No.	*Text.*	*Root.*	*No.*	*Gen. chap.* i. *v.* 1.
1	בְּרֵאשִׁית	ראש	1	*In the beginning*, noun fem. sing. R. ראש with pret. ב pref. in, and fem. ter. ית, abl. case.
2	בָּרָא	בָּרָא	2	*He created*, third pers. sing. mas. pret. kal; the Root itself, ל״א, to create, bring into being.
3	אֱלֹהִים	אָלָה	3	*God*, or gods, noun mas. pl. R. אָלָה. פ״א and ל״ה, he was sworn, abjured, reviled, cursed, bound himself or another by an oath with an imprecation annexed.
4	אֵת	אָתָה	4	*A particle*, the sign of the acc. when preceded by an active verb, but the nom. when preceded by a passive or

No.	Text.	Root.	No.	Gen. chap. i. v. 1, 2.
				neut. R. אָתָה, פ״א and ל״ה, he or it came, or befel.
5	הַשָּׁמַיִם	שׁוּם	5	*The heavens*, n. mas. pl. dual form, with the article ה, R. שׁוּם, ע״ו, he put, set, placed, laid upon, gave, appointed, settled, ordained, imputed set in array, put on, attended.
6	וְאֵת	4	—	*And*, a part. See no. 4. with conj. ו.
7	הָאָרֶץ	ארץ	6	*The earth*, n. com. sing. R. ארץ, פ״א, not in use, with article ה, (ֶ) instead of (ַ), because of א.

VERSE 2.

8	וְהָאָרֶץ	6	—	*And the earth.* See text 7; conj. ו.
9	הָיְתָה	הָיָה	7	*Was*, third per. fem. sing. pret. kal; R. הָיָה, he was, became, fainted, sunk, was exhausted.
10	תֹהוּ	תהה	8	*Empty*, or emptiness, adj. or n. R. תהה, not in use.
11	וָבֹהוּ	בהה	9	*Confused*, confusion, adj. or n. R. בהה, not in use.
12	וְחֹשֶׁךְ	חָשַׁךְ	10	*And darkness*, n. mas. sing. R. חָשַׁךְ, he was dark. made dark; conj. ו.
13	עַל־	עָלָה	11	*Upon*, particle, R. ל״ה עָלָה, he ascented, went up, arose, grew, made to go up, offered, lighted, kindled, sacrificed, exalted himself.
14	פְּנֵי	פָּנָה	12	*The face*, n. mas. pl. reg. R. פָּנָה ל״ה, he turned himself, turned away, turned hither and thither; looked towards, regarded, prepared.
15	תְּהוֹם	תהם / הָמָה	13	*The abyss*, or deep, n. com. sing. R. תהם or ל״ה הָמָה and פ״ה, he raged, roared, made a great noise, moved, disturbed, agitated.

No.	Text.	Root.	No.	Gen. chap. i. v. 2, 3, 4.
16	וְרוּחַ	רָוַח / רח	14	*And the Spirit*, n. com. sing. reg. R. רָוַח, ע״ו, he breathed, was refreshed, was large, or airy.
17	מְרַחֶפֶת	רָחַף	15	*Gently moving*, participle ben. piail, fem. sing. R. רָחַף, he trembled, moved gently, brooded.
18	הַמָּיִם	מים / ים	16	*The waters*, collective n. dual form, art. ה. R. not in use.
				VERSE 3.
19	וַיֹּאמֶר	אָמַר	17	*And he said*, third per. mas. sing. fut. kal. R. אָמַר, פ״א, he spoke, said, declared, related, commanded, appointed, thought, designed, resolved; ו conversive, changing the future to he past.
20	יְהִי	7	—	*Let there be*, or it shall be, third per. sing. com. fut. kal. R. הָיָה. See R.7.
21	אוֹר	אור	18	*Light*, n. mas. sing. R. אור, פ״א, and ע״ו, he shined.
22	וַיְהִי	7	—	*And it was*, text. 20, R. 7, ו conversive. Dagesh in י omitted and compensated by metheg.
				VERSE 4.
23	וַיַּרְא	רָאָה	19	*And he saw*, third per. sing. mas. fut. kal. R. רָאָה, ל״ה, he saw, beheld, observed, considered, appeared, showed; it should be יִרְאֶה, but the ה is dropped by reason of the accent, and the (ּ) changed into (ַ) to increase the sound before the gut. ר. ו is conversive.
24	כִּי־	כָּהָה	20	*That*, particle, R. כָּהָה, ל״ה, he became dull, was dimsighted, fainted, repressed, curbed.

No.	Text.	Root.	No.	Gen. chap. i. v. 4, 5.
25	טֹוב	טוב	21	*Good*, adj. agreeing with אור. R. ע״ו טוב, he was good, goodly, beautiful, pleasant, did good.
26	וַיַּבְדֵּל	בָּדַל	22	*And he divided*, third per. sing. mas. fut. hiph. (ֵ) instead of (ַ) on account of ו conv. R. בָּדַל, he separated, divided, selected, made a distinction between.
27	בֵּין	בון	23	*Between*, particle. R. ע״ו, בון, he perceived, observed, weighed, considered, distinguished, judged, understood, taught, instructed.

VERSE 5.

28	וַיִּקְרָא	קָרָא	24	*And he called*, third per. sing. mas. fut. kal. R. ל״א, קָרָא, he called, invited, called together, invoked, called upon, cried, proclaimed, preached, read, met, befel.
29	לָאוֹר	18	—	*To the light*. See text 21. R. 18. לָ prep. to, (ָ) instead of (ִ) excluding ה art. and being followed by א.
30	יֹום	יום	25	*Day*, n. mas. sing. R. יום, not in use.
31	וְלַחֹשֶׁךְ	10	—	*And to the darkness*, n. See text 12, R. 10. ו conj. and לָ prep. excluding ה art.
32	קָרָא	24	—	*He called*, third per. sing. mas. pret. kal. See text 28, R. 24.
33	לַיְלָה	ליל	26	*Night*, n. mas. sing. R. ליל, not in use, with ה paragogic.
34	עֶרֶב	עָרַב	27	*Evening*, n. mas. sing. R. עָרַב, he mixed, was employed, traded, became surety, pawned, mortgaged, was sweet, pleasant, was darkened

No.	Text.	Root.	No.	Gen. chap. i. v. 5—8.
35	בֹּקֶר	בָּקַר	28	*Morning*, n. mas. sing. R. he sought, inquired.
36	אֶחָד	יָחַד	29	*One*, first, numeral adj. sing. mas. R. יָחַד, he connected, united.

Verse 6.

37	רָקִיעַ	רָקַע	30	*Firmament*, or expanse, n. mas. sing. R. רָקַע, he stretched out, spread abroad, beat out, crushed.
38	בְּתוֹךְ	תוך	31	*In the midst*, between, n. mas. sing. R. תוך, not in use, with prep. ב, in.
39	מַבְדִּיל	22	—	*A dividing*, or division, participial n. mas. sing. R. 22.

Verse 7.

40	וַיַּעַשׂ	עָשָׂה	32	*And he did make*, third per. sing. pret. kal. R. עָשָׂה, ל"ה, he made, did, prepared, executed, pressed, bruised. ו conversive.
41	אֲשֶׁר	אָשַׁר	33	*That*, which, pron. R. אָשַׁר, פ"א, he called, or rendered happy, walked, led, directed.
42	מִתַּחַת	נָחַת	34	*Under*, particle. R. נָחַת, פ"נ, he descended, led down, was cast down, he laid up.
43	כֵּן	כּוּן	35	*Thus*, so, particle, R. כּוּן, ע"ו, prepared, filled, disposed, directed, confirmed, appointed, settled, established.

Verse 8.

44	שֵׁנִי	שָׁנָה	36	*Second*, num. adj. pl. mas. R. שָׁנָה, ל"ה, he changed, altered, repeated, did a second time.

v.	Text.	Root.	No.	Gen. chap. i. v. 9—11.
				VERSE 9.
45.	יִקָּווּ	קָוָה	37	*They shall*, or let them be gathered together, third per. plur. mas. fut. niphal, R. קָוָה, ע״ו and ל״ה, he waited, hoped, gathered together.
46	אֶל־	אל	38	*To*, particle, R. not in use.
47	מָקוֹם	קום	39	*A place*, n. sing. mas. R. קוּם, ע״ו, he rose, stood, stirred up, raised up, set, established, confirmed, appointed, performed.
48	וְתֵרָאֶה		19	— *And shall be seen*, third per. sing. fem. fut. niphal, R. See 19.
49	הַיַּבָּשָׁה	יָבֵשׁ	40	*The dry* (land,) adj. sing. fem. R. יָבֵשׁ, פ״י, he became dry, whithered, made dry or dried up. אַרְצָה is understood.
				VERSE 10.
50	וּלְמִקְוֵה		37	— *And to the gathering*, n. fem. sing. reg. R. 37. ו conj. and ל prep.
51	יַמִּים		16	— *Seas*, n. mas. plu. R. 16.
				VERSE 11.
51	תַּדְשֵׁא	דָּשָׁא	41	*She shall bring forth*, third per. fem. sing. fut. hiph. R. דָּשָׁא, ל״א, he sprang up, sprouted.
52	דֶּשֶׁא		41	— *Grass*, n. sing. mas. R. 41.
53	עֵשֶׂב	יִשֹׁב	42	*Herb*, n. mas. sing. R. not in use.
54	מַזְרִיעַ	זָרַע	43	*Yielding seed*, participle, hiph. R. זָרַע, he drew forth, sowed, planted; she conceived, brought forth seed.
55	זֶרַע		43	— *Seed*, n. mas. sing. R. 43.
56	עֵץ	עָצָה	44	*A tree*, n. m. sin. R. עָצָה, ל״ה, he shut.
57	פְּרִי	פָּרָה	45	*Fruit*, n. mas. sing. R. פָּרָה, ל״ה,

No.	Text.	Root.	No.	Gen. chap. i. v. 11—16.
				he was fruitful, grew, brought forth fruit, made fruitful.
58	לְמִינוֹ	מָנָה	46	*His kind*, n. m. sing. R. מָנָה, ל"ה, he numbered, computed, reconed, told, appointed, prepared; part or portion; ל pref. to, and pron. affix third per. sing. mas.
59	זַרְעוֹ		43	*His seed*, n. mas. sing. ו pron. affix third per. mas. sing.
60	בּוֹ			*In him*, compound of prep. ב in, and third per. pron. mas. sing.

Verse 12.

61	וַתּוֹצֵא	יָצָא	47	*And (she) brought forth*, third per. sing. fut. hiph. R. יָצָא, ל"א and פ"י, he came out, went out, went forth, brought out, carried forth.

Verse 13.

62	שְׁלִישִׁי	שָׁלַשׁ	48	*Third*, numeral adj. R. שָׁלַשׁ, he divided into parts.

Verse 14.

63	לְהַבְדִּיל		22	— *To divide*, inf. hiph. R. 22.
64	לְאֹתֹת	אוֹת	49	*For signs*, n. f. plu. R. not in use.
65	וּלְמוֹעֲדִים	יָעַד	50	*And for seasons*, n. mas. pl. R. יָעַד, פ"י, he appointed, decreed, fixed a time and place for meeting, assembled, met, betrothed.

Verse 16

66	הַגְּדֹלִים	גָּדַל	51	*Great*, adj. plu. mas. R. גָּדַל, he was great, grew, increased, became great, was enriched, nourished, brought up, highly esteemed, made

No.	Text.	Root.	No.	Gen. chap. i. v. 16—20.
				great, exalted himself, became proud, triumphed.
67	לִמְמֶשֶׁלֶת	מָשַׁל	52	*To rule*, n. participle, fem. sing. reg. R. מָשַׁל, he ruled, had dominion, spoke in parables, uttered a proverb, compared, became like.
68	הַקָּטֹן	קָטוֹן	53	*The lesser*, adj. mas. sing. R. קָטוֹן, he was small, less than, he made small.
69	הַכּוֹכָבִים	כָּכַב	53	*The stars*, n. mas. plu. R. כָּכַב, he glittered, sparkled like a star.

VERSE 17.

70	וַיִּתֵּן	נָתַן	55	*And he gave*, placed or appointed, third per. mas. sing. fut. kal. R. נָתַן, פ"נ, he gave, bestowed, delivered, brought, put, committed, laid up, fastened, ascribed, charged, accused, uttered, restored, sent forth, suffered.
71	אֹתָם		4	*Them*, pron. third per. mas. plu. R. 4, or את, not used.

VERSE 19.

72	רְבִיעִי	רָבַע	56	*The fourth*, n. adj. R. רָבַע, he was squared, lay down with, caused to come together in bestial coition.

VERSE 20.

73	יִשְׁרְצוּ	שָׁרַץ	57	*They shall bring forth abundantly*, third per. fut. kal. R. שָׁרַץ, he crept, propagated abundantly.
74	שֶׁרֶץ		57	— *Reptile*, n. mas. sing. R. 57.
75	נֶפֶשׁ	נָפַשׁ	58	*Animal*, soul, n. fem. sing. R. נָפַשׁ

No.	Text.	Root.	No.	Gen. chap. i. v. 20—22.
				פ״נ, he breathed, rested, was refreshed.
76	חַיָּה	חָיָה	59	*Living*, adj. sing. fem. R. חָיָה, ל״ה, he lived, recovered health, revived, kept alive, restored life.
77	וְעוֹף	עוּף	60	*And bird*, n. fem. sing. R. עוּף, he flew, fluttered, flew away, brandished, shone forth.
78	יְעוֹפֵף	60	—	*Shall fly*, third per. sing. fut. piail, R. 60.

Verse 21.

79	הַתַּנִּינִים	תנן	61	*The fish*, n. mas. plu. R. not in use.
80	כָּל־	כָּלַל	62	*All*, adj. R. כָּלַל, he perfected.
81	הָרֹמֶשֶׂת	רָמַשׂ	63	*That moveth*, participle, fen. sing. kal, R. רָמַשׂ, he crept.
82	כָּנָף	כָּנַף	64	*That flieth*, or that hath a wing, n. sing. mas. R. כָּנַף, he fled away, removed to a distance.

Verse 22.

83	וַיְבָרֶךְ	בָּרַךְ	65	*And he blessed*, third per. sing. mas. fut. piail, R. בָּרַךְ, he blessed, saluted, bent his knees.
84	פְּרוּ	45	—	*Be fruitful*, second per. plu. mas. imp. kal, R. 45.
85	וּרְבוּ	רָבָה	66	*And multiply*, second per. plu. mas. imp. kal, R. רָבַב, or rather רָבָה, ל״ה, he multiplied, increased, grew up, nourished, brought up; was increased, multiplied; shot, darted, made great; ו conj.
86	וּמִלְאוּ	מָלֵא	67	*And fill ye*, second per. plu. mas. imp. kal, R. מָלֵא, ל״א, he was full, filled; he consecrated.

No.	Text.	Root.	No.	Gen. chap. i. v. 22—27.
87	יִרְבּוּ	66	—	*Shall multiply*, third per. sing. mas. fut. kal, R. 66.

Verse 23.

88	חֲמִישִׁי	חָמֵשׁ	68	*The fifth*, num. adj. R. חָמֵשׁ, he took the fifth, prepared, armed, arrayed.

Verse 24.

89	בְּהֵמָה	בהם	69	*Cattle*, n. fem. sing. R. בהם, not in use.
90	אָדָם	אָדַם	70	*Man*, n. m. sing. R. אָדַם, פ״א, he was red.
91	בְּצַלְמֵנוּ	צלם	71	*In our form*, n. mas. sing. R. צלם, not in use. ב prep. in, and נו pron. affix, first per. com. plu.
92	כִּדְמוּתֵנוּ	דָּמָה	72	*Likness*, n. fem. sing. R. דָּמָה, ל״ה, he resembled, likened, thought, was silent, failed, ceased, cut off, destroyed; כ pref. similarity, נו pron. affix, first. com. plu.
93	וְיִרְדּוּ	רָדָה	73	*And they shall rule*, third per. plu. com. fut. kal, R. רָדָה, ל״ה, he ruled, had dominion, held in subjection, took.
94	בִּדְגַת	דוּג	74	*In, or among the fish*, n. fem. sing. reg. R. דוּג, he fished.

Verse 27.

95	זָכָר	זָכַר	75	*A male*, n. mas. sing. R. זָכַר, he was vigorous, especially in a potent scent, burned, remembered, mentioned, celebrated.
96	וּנְקֵבָה	נָקַב	76	*A female*, n. fem. sing. R. נָקַב, פ״נ, he bored, pierced, thrust through,

No.	Text.	Root.	No.	Gen. chap. i. v. 27—29.
				marked, named, appointed, sûgmatized, blasphemed, cursed.

VERSE 28.

97	וְכִבְשֻׁהָ	כָּבַשׁ	77	*And subdue it*, second per. plu. mas. imp. kal, R. כָּבַשׁ, he subdued, kept under, enslaved.

VERSE 29.

98	הִנֵּה	הן	78	*Behold*, particle, R. הן, not used.
99	לָכֶם		4	— *To you*, second per. plu. mas. personal pron. R. 4.
100	לְאָכְלָה	אָכַל	79	*For food*, n. fem. sing. R. אָכַל, פ״א, he ate, devoured, consumed, overturned, destroyed, fed, nourished.
101	יֶרֶק	יָרַק	80	*Green*, adj. m. sing. R. יָרַק, פ״י, he spat, did spit, bore leaves, became green.
102	מְאֹד	מאד	81	*Very*, particle, R. not used.
103	הַשִּׁשִּׁי	שׁשׁ	82	*The sixth*, num. adj. R. not used.

APPENDIX.

CHAPTER I.—*Alphabet.*

Note.—That the present number and order of letters, in the Hebrew alphabet, are the same as those used during the reign of David and Solomon, is evident from several of the Psalms, especially the cxix. from Proverbs xxxi. 10, throughout, where the verses begin alphabetically, and also from the Lamentations of Jeremiah.

R. 119. The letters are used as numerals, and increase in units from א to י, in tens from כ to ק, and in hundreds from ר to ת. (See Alphabet, col. 5.)

R. 120. The numerals 11, 12, 21, 22, &c. are formed by placing the tens to the right and the units to the left; as יא 11, יב 12, כא 21, כב 22, לא 31, &c.

Exception.—The numerals 15, and 16, are not expressed by יה 10 and 5, and יו 10 and 6, this form being apart of the sacred name יְהוָה, but are combined thus טו 9 and 6, טז 9 and 7.

R. 121. The numerals from 500 and upwards are expressed in the following manner: תק or ך 500, תר or ם 600, תש or ן 700, תת or ף 800, התק or ץ 900, א׳ 1000, ב׳ 2000.

Note.—The Hebrews count their time from the creation of the world, and the present is with them the year 5583. (1823.) This is called פְּרַט גָּדוֹל, i. e. the great or full number. In general the Millenary number is omitted, as בִּשְׁנַת תקפ״ג לפ״ק, i. e. in the year 583, according to the smaller reckoning. The date of Hebrew books is placed at the bottom of the title page, where the student will observe a line in which certain letters are of a larger size; these must be counted, and their number united will give the date of the year when the

book was printed, as בשנת לישע עמך לישע את משיחך, the sum of these letters (א 1, מ 40, ש 300, י 10, ח 8, and ך 20,) shows that the book was printed in the year of the Jewish Æra 379, i. e. A. C. 1619

R. 122. Hebrew words are never divided so as to have one part of the word at the end of one line, and the other part at the beginning of the next. To fill up a line the following letters are, in print, made large, א ה ל ם ת; and in MS. these also are used, ב ד ח כ ק ר. Sometimes a letter at the end of a line is inverted.

R. 123. The letters are divided into five classes, according to the organs by which they are formed: as,

Gutturals, or Throat letters		. . .	אַהֲחַע
Labials, — Lips	do.	. . .	בּוּמַף
Palatals, — Palate	do.	. . .	גִּיכַק
Linguals, — Tongue	do.	. . .	דַּטְלָנַת
Dentals, — Teeth	do.	. . .	זַסְצְרַשׁ

R. 124. Letters formed by the same organ frequently change one for the other, as

פָּדָה for פָּדַע, כּוֹבַע for קוֹבַע, בָּזַר for פָּזַר, פַּרְוָר for פַּרְבָּר, טָעָה for תָּעָה, צָחַק for שָׂחַק, צָעַק for זָעַק, זָבַח for טָבַח, עָלַז for עָלַס or עָלַץ, סוּר for שׂוּר.

R. 125. The letters אֶהֱוִי; observe,

1. In quick pronunciation, are

Either quiescent and their sound is not heard, as *generally*, לַאדֹנִי for לַאֲדֹנִי, וַיָּאצֶל for וַיַּאֲצֵל, קֹרִאים for קֹרְאִים, בּוֹדָאם for בּוֹדְאָם, רֵאשִׁית for רְאֵשִׁית, לֵיל for לַיִל; more particularly,

א always at the end of a word and also in the middle, when without a vowel, as בָּרָא, מָצָאתָ.

ה at the end of a word, as רָאָה, except it has a maphoik or vowel, as תָּמָה, פִּיהָ.

ו when it bears the cholem or shurick, except it hatn a vowel. See R. 9.

י when preceded by (¨) or (¨̇), or the suffix ָיו, as בֵּין פָּנָיו, עֲבָדֶיךָ.

Note.—When the אהוי letters are quiescent, they are generally preceded by the following vowels, as

א or ה by (ַ) or (¨), ו by וֹ or וּ, and י by (¨) or (ִ).

Or are frequently *omitted* and called, חָסַר or deficient, as א in בָּנוּ for בָּאנוּ, מֵזִין for מַאֲזִין, שִׁילֹה for שְׁאִילֹה, הַחֲטִי for הַחֲטִיא.

ה in the middle, as נִי for נְהִי, לַבַּת for לַהֲבַת, צַר for צְהַר.

י in the middle, as גּוֹיִם for גּוֹיִים, אֵמִים for אֵימִים.

II. When a word or syllable is to be long, they are unnecessarily inserted, as א in צַוָּאר. שְׁמֹאל, וְקָאם, רָאמוֹת תֵּיעָשֶׂה.

III. They are often exchanged for each other, as אַשְׁכֵּים for הַשְׁכֵּים, קָנִיתִי for קָנַהְתִּי, תֹּאסִיפוּן for תּוֹסִיפוּן, תַּאֲמִינוּ for תַּיְמִינוּ, וּקְיוּ for וּקְאוּ, עִירֹה for עִירוֹ, הָיָה for הָוָה, רְפָה for רְפָא.

R. 122. The letters are divided into Radicals and Serviles. See R. 79.

CHAPTER II.—*Points.*

R. 123. Chirik without a י in the last syllable, having an accent, or in the middle of a word, not followed by (ְ) shewa or dagesh, is a long chirik, as דָוִד, נְפִילִים.

R. 124. The following words are some of those where long (ָ) becomes (ַ) chataph or short *o*, and the (ְ) is Nach: as אָזְנוֹ, אָרְחוֹ, אָכְלָם, גָּדְלוֹ, חָכְמָה, חָנְנִי, קָדְשִׁי.

R. 125. The single Dagesh is omitted,—1. In the beginning of a word, when the preceding word ends with one of the Ehevi letters, without a pause or kingly accent. But if the preceding word be יְהוָֹה Je-ho-wah, or if the dageshed letter be suc-

ceeded by a similar letter, the dagesh remains, as יְהוָה בַּשָּׁמַיִם Ye-ho-wah Bash-sha-ma-yim, בְּנֵי דָדָן Be-nay Dai-dan.—2. In the affixes כֶם chem, and כֶן chen; in the regimen or plural form, as בִּרְכוֹת Bir-choth, דַּרְכֵי Dar-chay; before the paragogic ה, as נֶגְדָה Neg-dah; before the infinitive suffix, as בְּמָלְכוֹ Be-mol-cho, or before the termination וֹת ooth, as Malchooth מַלְכוּת.

R. 126. The Euphonic Dagesh is generally used in the beginning of a word when preceded by Makkaph, as מַה־זֶּה, and is pronounced thus: Maz-zeh. Also a tone-syllable with a pause-accent, as חָדְלוּ chad-dail-loo for חָדְלוּ chad-loo.

R. 126. In some instances words of more than one syllable also have their long vowel changed, through the influence of the Makkaph, as מִדְבַר־צִן mid-bar tzin, instead of מִדְבָּר; בְּיַד־ מֹשֶׁה be-yad Mo-sheh, instead of בְּיָד.

Note.—A correct acquaintance with the accents is very desirable, for they do not only assist in ascertaining the sense of a sentence, but they even change the signification of a number of words, particularly verbs, according to their being placed either מִלְּעֵיל or מִלְּרַע, as בָּאָה *she comes*, and the same word thus accented בָּאָה signifies *she came.* זָכְרָה with a מֶתֶג signifies *she remembered*, without a מֶתֶג it signifies, *remember thou.*

"The Jews," (saith David Livi) "firmly believe that both the points and accents were from *Moses*, but affixed to the letters by *Ezra*, who being a ready scribe in the law of God, was thoroughly acquainted with the true signification of every accent, and which we, through the length of our captivity, and the severe persecution we have undergone, together with the loss and destruction of the writings of our eminent men, are at present unable to comprehend. But, although we cannot boast of thorough knowledge of every one of the accents, we however, have yet some small knowledge remaining of the utility and signification of many of them. *Heb. Gram. p.* 338.

R. 127. The accents, when placed on the last syllable,

called מְלֵרַע, but when placed in the beginning or middle of a word, it is called מִלְּעֵיל

R. 128. The accents are divided into kings, ministers, and servants, and are distinguished by their names and forms, as will be seen by the adjoining table.

Form and position.	KINGS.	
אַ	אַתְנַח	Ath-nach
אֶ	גֶּרֶשׁ	Ge-resh
אֵ	גֵּרְשַׁיִם	Gair-sha-yim
אָ	זַרְקָא	Sar-ka
אֲ	זָקֵף גָּדוֹל	Sa-kaiph Ga-dol
אֲ	זָקֵף קָטוֹן	Sa-kaiph Ka-ton
אֲ	טִפְחָא	Tiph-cha
אֲ	יְתִיב	Ye-thiv
אֲ	סִלּוּק	Sil-look
אֲ	סְגוֹלְתָּא	Se-gol-ta
אַ	פָּזֵר	Pa-zair
אֲ	פְּסִיק לְגַרְמֵיה	Pe-sik Le-gar-may
אָ	פַּשְׁטָא	Pash-ta
אָ	קַרְנֵי פָרָה	Kar-nay Pa-ra
אֲ	רְבִיעַ	Re-vi-a
אַ	שַׁלְשֶׁלֶת	Shal-she-leth
אֲ	תְּבִיר	Te-vir
אָ	תְּלִישָׁא גְדוֹלָה	Te-li-sha Ge-do-lah.

MINISTERS.

אַ	דַּרְגָּא	Dar-ga
אֶ	יֶרֶח־בֶּן יוֹמוֹ	Ye-rech Ben-yo-mo
אָ	מוּנַח	Moo-nach
אַ	מַהְפַּךְ	Mah-pach
אָ	מֵרְכָא	Mair-cha

אָ	קַדְמָא	Kad-ma
אָ	תְּלִישָׁא קְטַנָּה	Te-li-sha Ke-tan-na

SERVANTS.

אַ	מֵרְכָא כְּפוּלָה	Mair-cha Ke-phoo-lah
אֶ	מֶתֶג	Me-theg

R. 129. Te-li-sha Ge-do-lah is always in the beginning of the word, but Te-li-sha Ke-tan-na is placed at the end of a word, as אָשְׁרִי Te-li-sha Ge-do-lah, אַשְׁרֵי Te-li-sha Ke-tan-na.

R. 130. Le-gar-may is generally followed by Moo-nach and Re-vi-a, or Re-vi-a alone, as וַיֹּאמֶר ׀ יְהוָה אֱלֹהִים, or וְאֵיבָה ׀ אָשִׁית, by which it is distinguished from Pe-sik, which is always a pause, and is generally between a king and a minister, as אֶל־מֶלֶךְ־אַשּׁוּר ׀ לָכִישָׁה ׀ לֵאמֹר ׀ חָטָאתִי.

R. 131. There must always be a syllable or Shewa na, or Dagesh between the accent and the metheg, as הָאָדָם Ha-a-dam, אָכְלוּ A-che-loo.

R. 132. When two accents of the *same kind* are placed upon a word, the *first* of them marks the tone-syllable, as תֹּהוּ to-hoo; but when two of a *different* kind are placed on a word, the last accutes, as וּלְמוֹעֲדִים.

CHAPTER III.—*Reading.*

R. 133. Shewa Na and compound Shewa form a syllable without any other consonant, as וְאַל We-al, מְרַחֲמֵךְ Me-ra-cha-maich.

CHAPTER IV.—*The Article.*

R. 134. When the letter which follows the ה article does not admit of a dagesh, the (־) is commonly changed into (ַ),

as הָרֹאשׁ, הָעַיִן, הָאִישׁ; but if the letter be ה or ח, the (־) generally remains unchanged, as הַהֹלֵךְ, הַחֹשֵׁךְ, and when the guttural hath a (ר) the article *commonly* takes (ּ), as הֶעָנָן, הֶהָרִים.

R. 135. The Dagesh is, *commonly*, omitted before a word beginning with מ or י, having a single (ּ), as הַמְכַסֶּה, הַיְאֹר; but before the (ר) the article hath, in some instances, a (ּ), as הֶחָרָבוֹת.

R. 136. To distinguish the article from the ה *interrogative.* —Observe:

1. The latter commonly hath a (־), as הַטוֹבָה *whether* it be good.

2. Before gutturals it hath a (־), as הַאֵלֵךְ, shall I go? but before guttural with (ר) it hath (ּ), as הֶחָכָם, whether he be wise? and before (ּ) it has (־), as הַכְזוֹנָה.

3. When it is succeeded by dagesh, the dagesh is in the prefix and not in the noun, as הַלְּבֵן.

CHAPTER V.—*Nouns.*

In nouns is chiefly to be noticed their formation, gender, number, case, government, or regimen.

R. 137. Nouns are generally formed from the third person singular of the preterite tense, first conjugation active:

1. By changing its vowel or vowels, as דָּבָר, a word, from דִּבֵּר, he spake; or מֶלֶךְ, a king, from מָלַךְ, he did reign; or,

2. By dropping a radical letter, as חֵן, grace, from חָנַן, he was gracious; or,

3. By adding one or more of the הֵאֵמַנְתִּיו letters, as מִכְסֶה, a covering, from כָּסָה, he did cover; or מִלָּה, a word, from מִלֵּל, he spake; or מַתָּנָה, a gift, from נָתַן, he gave.

R. 138. With respect to Genders, observe:

1. Masculine, are generally the names of men, as אַבְרָהָם; of offices occupied by men, as מֶלֶךְ, a king; of idols, as דָּגוֹן; of angels, as מִיכָאֵל; of nations, as מִצְרַיִם; of rivers, as פִּישׁוֹן; of mountains, as כַּרְמֶל; and of months, as נִיסָן.

2. Feminine, are names of women, as רָחֵל; of cities, as צִיּוֹן; and of countries, as כְּנַעַן.

CHAPTER VI.—*Adjectives.*

R. 139. The Superlative is also formed by prefixing the adjective, or by a genitive or suffix following the adjective, as וְדָוִד הוּא הַקָּטָן וּשְׁלֹשָׁה הַגְּדֹלִים, and David was the youngest, and the three eldest followed Saul. יְהוֹאָחָז קְטֹן בָּנָיו, Jehoahaz, the youngest of his sons. טוֹבָם כְּחֶדֶק the best of them is as brier.

Example of Nouns and Adjectives, according to their variations in Number and Regimen.

MASCULINE.

Words undergoing the same variations as those in the opposite columns.	PLURAL. Regimen.	PLURAL. Absolute.	SINGULAR. Regimen.	SINGULAR. Absolute.	Signification.
מָשָׁל יָשָׁר צָבָא	דִּבְרֵי	דְּבָרִים	דְּבַר	דָּבָר	a word
עָשָׁן עָנָן עָנָף	חַכְמֵי	חֲכָמִים	חֲכַם	חָכָם	a wise man
סָרָב	חָרָשֵׁי	חֲרָשִׁים	חָרַשׁ	חָרָשׁ	a smith
כָּבֵד יָשֵׁן	זִקְנֵי	זְקֵנִים	זְקַן	זָקֵן	an old man
חָבֵל אָבֵל שָׂמֵחַ	חֲפֵצֵי	חֲפֵצִים	חֲפַץ	חָפֵץ	desirous
	מָגְנֵי	מָגְנִים	מָגֵן	מָגֵן	a shield
נָשִׂיא כָּלִיל נָדִיב	שֹׂכִירֵי	שְׂכִירִים	שֹׂכִיר	שָׂכִיר	a hireling
פָּרִיץ סָרִים שָׁלִישׁ	עָרִיצֵי	עָרִיצִים	עָרִיץ	עָרִיץ	terrible
מָסָךְ מָסַךְ	מָעֻזֵּי	מָעֻזִּים	מָעוּז	מָעוֹז	a fortification
גָּדוֹל כָּבוֹד קָטוֹן	מְרוֹמֵי	מְרוֹמִים	מְרוֹם	מָרוֹם	high
קָרוּא בָּלוּל קָרוּעַ	יְלוּדֵי	יְלוּדִים	יְלוּד	יָלוּד	born
שָׁבוּעַ עָמוּק	חָרוּצֵי	חָרוּצִים	חָרוּץ	חָרוּץ	diligent
שָׁדֵה בָּלֶה	יְפֵי	יְפִים	יְפֵה	יָפֶה	beautiful
תָּוֵךְ אָוֶן	מוֹתֵי	מוֹתִים	מוֹת	מָוֶת	death
תָּם עָם יָם	חַמֵּי	חַמִּים	חַם	חָם	warm
רָע קָר דָּם	צָרֵי	צָרִים	צַר	צָר	an enemy
חֵמָר	צַלְעוֹת	צַלָּעִים	צֶלַע	צֵלָע	a rib
יָרֵא	מְלֵאֵי	מְלֵאִים	מְלֵא	מָלֵא	full
	שַׂעֲרַת	not used.	שֵׂעָר	שֵׂעָר	a hair
	חֵרְשֵׁי	חֵרְשִׁים	חֵרֵשׁ	חֵרֵשׁ	deaf
	מִסְבֵּי	מְסִבִּים / מְסִבּוֹת	not used.	מֵסַב	round about

MASCULINE.—*Continued.*

Words undergoing the same variations as those in the opposite columns.	PLURAL. Regimen.	PLURAL. Absolute.	SINGULAR. Regimen.	SINGULAR. Absolute.	Signification.
סֵתֶר נֵצֶר נֵצַח	סִפְרֵי	סְפָרִים	סֵפֶר	סֵפֶר	a book
עֵשֶׂב חֵבֶל חֵלֶב	חֲפָצֵי	חֲפָצִים	חֵפֶץ	חֵפֶץ	desire
גֵּר זֵד	עֲצֵי	עֲצִים	עֵץ	עֵץ	a tree
חֵץ אֵשׁ	עִזֵּי	עִזִּים	עֵז	עֵז	a goat
אֹפֶן	כּוֹכְבֵי	כּוֹכָבִים	כּוֹכַב	כּוֹכָב	a star
אוֹיֵב יוֹנֵק אֹפֵה	שׁוֹמְרֵי	שׁוֹמְרִים	שׁוֹמֵר	שׁוֹמֵר	a keeper
	כֹּהֲנֵי	כֹּהֲנִים	כֹּהֵן	כֹּהֵן	a priest
בֹּקֶר	חָדְשֵׁי	חֳדָשִׁים	חֹדֶשׁ	חֹדֶשׁ	a month
אֹסֶף	אָהֳלֵי	אֳהָלִים	אֹהֶל	אֹהֶל	a tent
בּוֹס דּוֹר דּוּר	טוֹבֵי	טוֹבִים	טוֹב	טוֹב	good
דֹּב חֹק	עֻזֵּי	עֻזִּים	עֹז	עֹז	strength
טוּר דּוּד	צוּרֵי	צוּרִים	צוּר	צוּר	a rock
טַבָּח סַכָּל	גַּנְּבֵי	גַּנָּבִים	גַּנָּב	גַּנָּב	a thief
צַדִּיק שַׁגִּיא	לַפִּידֵי	לַפִּידִים	לַפִּיד	לַפִּיד	a torch
חַנּוּן שַׁכּוּל	אַלּוּפֵי	אַלּוּפִים	אַלּוּף	אַלּוּף	a prince
שַׁעַר גַּחַל	נְעָרֵי	נְעָרִים	נַעַר	נַעַר	a lad
אַיִל לַיִל יַיִן	זֵיתֵי	זֵיתִים	זַיִת	זַיִת	an olive tree
	גֶּחָלֵי	גֶּחָלִים	גֶּחָל	גֶּחָל	a coal
רֶשֶׁף נֶקֶב	נְסָכֵי	נְסָכִים	נֶסֶךְ	נֶסֶךְ	a drink-offering.
גֶּפֶן דֶּרֶךְ	מַלְכֵי	מְלָכִים	מֶלֶךְ	מֶלֶךְ	a king
אֶבֶן	עַבְדֵי	עֲבָדִים	עֶבֶד	עֶבֶד	a servant
פֶּשַׁע פִּשְׁעֵי	זַרְעֵי	זְרָעִים	זֶרַע	זֶרַע	seed
כֹּכָר	אִכָּרֵי	אִכָּרִים	אִכָּר	אִכָּר	a husbandman
עוֹר אֹטֶר	עִקְּשֵׁי	עִקְּשִׁים	עִקֵּשׁ	עִקֵּשׁ	perverse
בְּכוֹר פְּגוּל	לִמּוּדֵי	לַמּוּדִים	לִמּוּד	לִמּוּד	learned
	כְּלֵי	כֵּלִים	כְּלִי	כְּלִי	a vessel
גְּדִי		צְבָיִים / צְבָאִים / צְבָאוֹת	צְבִי	צְבִי	a roe
	חֲלָיֵי	חֲלָיִים / חֲלָלִים	חָלִי	חָלִי	a decease

DUAL.

Words undergoing the same variations as those in the opposite columns.	DUAL. Regimen.	DUAL. Absolute	SINGULAR. Regimen.	SINGULAR. Absolute.	Signification.
	שִׂפְתֵי	שִׂפְתַיִם	שִׂפַת	שָׂפָה	a lip
	כַּנְפֵי	כְּנָפַיִם	כְּנַף	כָּנָף	a wing
	יַרְכֵי	יְרֵכַיִם	יֶרֶךְ	יָרֵךְ	a thigh
	יְדֵי	יָדַיִם	יַד	יָד	a hand
	שִׁנֵּי	שִׁנַּיִם	שֵׁן שֶׁן	שֵׁן	a tooth
	אָזְנֵי	אָזְנַיִם	אֹזֶן	אֹזֶן	an ear
	נַעֲלֵי / נַעֲלוֹת	נַעֲלַיִם	נַעַל	נַעַל	a shoe
	עֵינֵי	עֵינַיִם	עַיִן	עַיִן	an eye
	אַפֵּי	אַפַּיִם	אַף	אַף	a nose
	רַגְלֵי	רַגְלַיִם	רֶגֶל	רֶגֶל	a foot
	דַּלְתֵי	דַּלְתַיִם	דֶּלֶת	דֶּלֶת	a door
	בִּרְכֵי	בִּרְכַּיִם	בֶּרֶךְ	בֶּרֶךְ	a knee

FEMININE.

בָּבָה בָּמָה	יְפוֹת	יָפוֹת	יְפַת	יָפָה	beautiful
אָרְבָּה	חָכְמוֹת	חָכְמוֹת	חָכְמַת	חָכְמָה	wisdom
עֵדָה	עֲצוֹת	עֵצוֹת	עֲצַת	עֵצָה	counsel
מַשְׁכִּית	שְׁנִיוֹת	שְׁנִיוֹת	not used.	שְׁנִית	the second
יַבֵּשָׁה בֶּהָרָה	בַּקָּשׁוֹת	בַּקָּשׁוֹת	בַּקֶּשֶׁת	בַּקָּשָׁה	a request
	מַמְלָכוֹת	מַמְלָכוֹת	מַמְלֶכֶת	מַמְלָכָה	a kingdom
גָּלוּת	מַלְכִיּוֹת	מַלְכִיּוֹת	מַלְכוּת	מַלְכוּת	a kingdom
שַׁלְוָה	שַׂלְמוֹת	שַׂלְמוֹת	שַׂלְמַת	שַׂלְמָה	a garment
	עַלְמוֹת	עַלְמוֹת	עַלְמַת	עַלְמָה	a virgin
	נַעֲרוֹת	נַעֲרוֹת	נַעֲרַת	נַעֲרָה	a damsel
אֶבְרָה חֶלְקָה	חֶרְפּוֹת	חֶרְפּוֹת	חֶרְפַּת	חֶרְפָּה	reproach
מַחֲשָׁבָה	מֶמְשְׁלוֹת	מֶמְשָׁלוֹת	מֶמְשֶׁלֶת	מֶמְשָׁלָה	dominion
גִּבְעָה	שִׂמְחוֹת	שְׂמָחוֹת	שִׂמְחַת	שִׂמְחָה	joy
תִּפְאָרָה	מִשְׁפְּחוֹת	מִשְׁפָּחוֹת	מִשְׁפַּחַת	מִשְׁפָּחָה	a family
צְדָקָה	בִּרְכוֹת	בְּרָכוֹת	בִּרְכַּת	בְּרָכָה	a blessing
אֲפֵלָה גְּזֵרָה	בִּרְכוֹת	בְּרֵכוֹת	בִּרְכַּת	בְּרֵכָה	a pool
	בַּהֲמוֹת	בְּהֵמוֹת	בְּהֵמַת	בְּהֵמָה	cattle
	מַלְאֲכוֹת	מְלָאכוֹת	מְלֶאכֶת	מְלָאכָה	a work
חֲנִית	שְׁחִיתוֹת	שְׁחִיתוֹת	שְׁחִית	שְׁחִית	a pit

R. 140. Some nouns are irregular, having the masculine termination in the singular, and the feminine, or both, in the plural, as שֵׁם, a name; שֵׁמוֹת, names; עֵב, a cloud; עָבִים, and עָבוֹת, clouds: others have the feminine termination in the singular, and the masculine in the plural, as אִשָּׁה, a woman; נָשִׁים, women: and some have both the dual and plural terminations joined together, as חוֹמָה, a wall; חוֹמוֹתַיִם, walls.

Examples of Irregular Nouns.

Words undergoing the same variations as those in the opposite columns.	PLURAL.		SINGULAR.		
	Regimen.	Absolute.	Regimen.	Absolute.	Signification.
	אַבוֹת	אָבוֹת	אֲבִי	אָב	a father
חָם	אַחֵי	אַחִים	אֲחִי	אָח	a brother
	בְּנֵי	בָּנִים	בֵּן	בֵּן	a son
	בָּתֵּי	בָּתִּים	בֵּית	בַּיִת	a house
	רָאשֵׁי	רָאשִׁים	רֹאשׁ	רֹאשׁ	a head
	יְמֵי	יָמִים	יוֹם	יוֹם	a day
	אַנְשֵׁי	אֲנָשִׁים	אֱנוֹשׁ	אֱנוֹשׁ	a man
	גְּדָיֵי	גְּדָיִים	גְּדִי	גְּדִי	a kid
	צִיֵּי	צִים צִיִּים	צִי	צִי	a ship
שׁוֹר חוֹחַ	שׁוּקֵי	שְׁוָקִים	שׁוּק	שׁוּק	a street
	פִּיוֹת	פִּים	פִּי	פֶּה	a mouth
	בְּהֹנוֹת	בְּהֹנוֹת	בֹּהֶן	בֹּהֶן	a thumb
			מֵי מֵימֵי	מַיִם	water
	אִמּוֹת	אִמּוֹת	אֵם	אֵם	a mother
חָמוֹת	אַחְיוֹת	אֲחָיוֹת	אֲחוֹת	אָחוֹת	a sister
	בְּנוֹת	בָּנוֹת	בַּת	בַּת	a daughter
	אַמְהוֹת	אֲמָהוֹת	אֲמַת	אָמָה	a maidservant
	מְנָאוֹת / מְנָיוֹת	מָנוֹת	מְנָת מְנַת	מָנָה	a portion
	נְשֵׁי	נָשִׁים	אִשֶּׁת	אִשָּׁה	a woman
	עָרֵי	עֲיָרִים / עָרִים	עִיר	עִיר	a city

CHAPTER VII.—*Pronouns*

R. 141. The dagesh in the second person singular and plural, is an assimilated נ; the original words being אַנְתָּה or אַנְתֻּם, אַנְתִּ.

R. 142. מָה before Mak-kaph is commonly shortened, and joined by dagesh Euphonic, with the following word, as מַה־לְּךָ; and before gutturals with (ר), מָה becomes מֶה.

Examples of relative, demonstrative, and interrogative pronouns.
(See R. 38. II. III. & IV.)

וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע "And it shall come to pass, that the man *that* will not hearken."

וְאָשׁוּבָה אֶל־אַחַי אֲשֶׁר־בְּמִצְרָיִם "And I will return unto my brethren *that* are in Egypt."

וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר "And I will teach thee, *what* thou shalt say."

אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ "Thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger *that* is within thy gates."

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ "And he called his name Noach, saying, *This* shall comfort us."

אֵל נוֹלְדוּ לְהָרָפָא "*These* were born unto the giants."

הַגּוֹיִם הָאֵל "*Those* nations."

שְׁלֹשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נָפְצָה כָל־הָאָרֶץ "*These* are the three sons of Noach, and of *them* was the whole earth overspread."

אֵלֶּה תּוֹלְדֹת נֹחַ "*These* are the generations of Noach."

לֹא־זֶה הַדֶּרֶךְ וְלֹא־זֹה הָעִיר "*This* is not the way, nor is *this* the city."

זוֹ לַעֲגָם בְּאֶרֶץ מִצְרָיִם "*This* shall be their derision in the land of Egypt."

זֹאת עֲשׂוּ "Do *this*," זֹאת חֻקַּת הַפֶּסַח "*This* is the ordinance of the passover."

מִן־הַדּוֹר זוּ "From *this* generation."

עַם זוּ גָּאָלְתָּ "*This* people whom thou hast redeemed."

אֶל־הַסֶּלַע הַלָּז "Upon *this* rock."

מִי־הָאִישׁ הַלָּזֶה "What man is *this*?"

בַּת־מִי אַתְּ "*Whose* daughter art thou?"

מִי אַתָּה "*Who* art thou."

מִי אֵלֶּה לָךְ "*Who* are those with thee?"

מָה אֱנוֹשׁ "*What* is man?" מָה הוּא לָהּ "*What* he was unto her."

מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ "*What* is his name, and *what* is his son's name?"

מֶה־לַּעֲשׂוֹת לָךְ "*What* can be done for thee?"

מֶה־הָיָה לוֹ "*What* is become of him?"

CHAPTER VIII.—*Verbs.*

The author takes leave to state briefly the reason why he differs from the most eminent grammarians that have gone before him, who numerate *seven* distinct conjugations.

In the Latin language, all grammarians are agreed that there are *four* conjugations, and that every regular verb is declined or conjugated after the example of one of these conjugations; but in Hebrew all perfect verbs are conjugated after the *one* example of Pa-al. And though the verb varies in its signification seven times, yet it would be very improper to call these variations distinct conjugations. No one ever supposed that *amo* and *amor* are two different conjugations, why then should the active and the passive in Hebrew be styled so? Is it to be wondered at, therefore, that many a Hebrew student has been

discouraged by being told he had to learn *seven* conjugations, especially after he had experienced the great difficulty of making himself master of the four Latin conjugations. Would it not naturally suggest to him the idea, that he has to learn in each conjugation, an active and passive voice, which would make fourteen paradigms, and the Indicative and Subjunctive of each voice would double the number, and make it twenty-eight, whilst in reality there are but seven simple paradigms, and differing so little from each other, that if the first be once learned, the others will soon be known.

R. 144. When the first radical is ס, שׁ, or שׂ, the characteristic ת in Hithpa-ail changes place with the first radical, at הִסְתַּבֵּל, for הִתְסַבֵּל; הִשְׁתַּמֵּר, and not הִתְשַׁמֵּר; הִשְׂתַּכֵּר for הִתְשַׂכֵּר.—When the first radical is צ, the ת is changed into ט, and the ט changes place with the first radical, as הִתְטַדֵּק for הִתְצַדֵּק.—And when the first radical is ד, ט, or ת, the characteristic ת is omitted, and a Dagesh placed in the first radical, as אֶדַּמֶּה for אֶתְדַּמֶּה; הִטָּהֵר for הִתְטַהֵר; הִתְּמַהוּ for הִתְתַּמֵּהוּ.

CHAPTER XIII.—*Changes of Letters and Points.*

R. 145. ו *Conjunction*, when followed by (׃) changes its usual vowel (׃) into וּ, as וּלְכֹל; but if the succeeding (׃) be under י, ה or ח, the (׃) conjunction is then changed into (ׄ) and sometimes to (֮), as וִיהִי, וִהְיִיתֶם, וִחְיוּ, וֶהְיֵה. If the ו conjunction be followed by ב, מ, or פ, it commonly changes (׃) into וּ, but if the letter hath the tone, it takes (ֽ), as וּבַיִת, וּמֶלֶךְ, וּפַרְעָה, וָמֵתוּ; especially when it joins two synonimous words, as עָנִי וָרָשׁ afflicted and poor. Before a guttural letter with a compound (׃) ו takes the corresponding short vowel, as וֶעֱבֹד, וֶהֱיֵה.

R. 146. ו *Conversive* (see R. 117. Note) prefixed to the future, whose praeformative hath (ִ) loses its Dagesh, as וַיִּקְטֹל; and before the formative prefix א the (־) is lengthened, as וָאֶקְטֹל.

R. 147. The prepositions בְּ, כְּ, לְ, before a compound (ִ) assume the corresponding short vowel, as בַּחֲרוֹן; before the article they commonly remove it, and take its punctuation. (See R. 103.) Before a tone-syllable they take (ֶ), as לָגֶשֶׁת.

R. 148. The preposition מִן frequently drops its ן, and is supplied by Dagesh in the next letter, as מִמֶּלֶךְ instead of מִן־מֶלֶךְ, if followed by guttural or ר, its (ִ) is changed into (ֶ), as מֵעָפָר, מֵרֹב.

CHAPTER XV.—*Syntax.*

R. 149. Two substantives in apposition are sometimes so joined together, that the latter supplies the place of an adjective, as אֲנָשִׁים מְעַט, men fewness; i. e. few men.

R. 150. A substantive is often repeated to signify, 1. the whole, with reference to each of the same kind, as אִישׁ אִישׁ, man man; i. e. every man. 2. Multitude and succession; as בְּאֵרוֹת בְּאֵרוֹת חֵמָר, pits, pits of clay; i. e. many and successive. 3. Distribution, as *he delivered to his servants*, עֵדֶר עֵדֶר, drove, drove; i. e. a drove to the care of each.

R. 151. The noun following the regimen is often used as an adjective, as בִּגְדֵי הַקֹּדֶשׁ, garments of holiness; i. e. holy garments; and sometimes the regimen noun is used as an adjective, as בְּרֹב רִכְבִּי, with the multitude of my chariots; i. e. with many.

R. 152. A noun hath sometimes the same form as if in regimen, when a particle intervenes, as חָכְמַת וָדַעַת, wisdom and knowledge; חוֹסֵי בוֹ, trusting in him; מַכַּת בְּלִתִּי סָרָה, a stroke without cessation.

R. 153. Collective nouns in the singular number have plural words to agree with them, as הָעָם הַנִּמְצְעִים, the people that were to be found.

R. 154. The *pronoun* is sometimes redundant, as הָאִשָּׁה הִוא נָתְנָה־לִּי, the woman (she) gave me; וַתִּרְאֵהוּ אֶת־הַיֶּלֶד, and she saw (him) the child. The pronoun affix with the particle ל is also sometimes redundant, as אָשׁוּבָה־לִּי, I will return.

R. 155. The particle לוּ before the preter or future, denotes an optative sense, as לוּ מַתְנוּ, O, that we had died!

CONCLUSION.

CHAPTER XVII.

The following chapter contains a complete list of *irregular verbs.* If the student will store his memory with eight words every day, he will surmount the greatest difficulty in the Hebrew language in the space of three months.

פ״א *after* אכל.

אָבַד to perish
אָזַל to go away
אָזַר to gird
אָחַז to lay hold on
אָחַר to delay
אָכַל to eat
אָלַף to teach
אָמַן to believe
אָמַר to say
אָנַשׁ to be mortally diseased
אָסַף to collect
אָצַל to reserve
אָצַר to treasure up
אָרַב to lie in ambush

פ״י *after* יָשַׁב.

יָבַל to bring
יָבֵשׁ to dry up, to wither
יָגֹר to shrink back for fear
יָחַד to unite
יָחֵל pihel, to expect patiently
יָחֵם to conceive
יָטַב to seem good
יָכֹל to be able
יָלַד to beget, to bring forth
יָלַךְ to go, walk, &c.
יָמַךְ to enlarge
יָמַן to turn to the right
יָנַק to suck
יָסַד to lay the foundation
יָסַךְ to anoint
יָסַף to add
יָסַר to discipline, chastise
יָצַר to form
יָקַד to burn
יָקַץ to awake
יָקַר to be precious, esteemed
יָקַשׁ to spread a snare
יָרַד to descend
יָרַט to turn aside
יָרַשׁ to possess *(something)* in succession
יָשַׁב to sit
יָשַׁט to extend
יָשַׁם to waste
יָשַׁן to sleep
יָתַר to abound, make plenteous

פ״נ *after* נָגַשׁ.

נָבַט to look with expectation

נָבַל to fade away
נָגַד to declare
נָגַהּ to shine, to be luminous
נָגַף to smite
נָגַר to diffuse, pour out
נָגַשׁ to come near
נָגַשׁ to oppress
נָדַב to be liberal
נָדַף to drive or hurry away
נָדַר to vow
נָזַד to boil
נָזַל to distil, trickle, flow
נָזַר to set apart, to be sequestered
נָטַל to impose, lay on
נָטַף to distil in drops
נָטַר to keep, to retain anger
נָטַשׁ to loose, stretch out, forsake
נִכַּר pihel, to acknowledge, to estrange*
נָסַג to recede, go back
נָסַךְ to pour out *(as a libation)*
נָסַק to climb up, to ascend
נָפַל to fall
נָפַץ to dissipate, disperse
נָצַל to take away, to deliver
נָצַר to keep, preserve
נָקַב to perforate, to mark, distinguish
נָקַם to avenge
נָקַף to cut off
נָקַר to bore a hole
נָקַשׁ to lay snares, to ensnare
נְקַשׁ chald. to dash
נָשַׁב to breathe, blow, *(as wind)*
נָשַׂג to reach, to overtake
נָשַׁךְ to bite, to damage
נָשַׁל to remove by force
נָשַׁף to blow
נָשַׁק to kiss
נָשַׁק to kindle
נָתַךְ to be in a state of fusion
נָתַס } to demolish
נָתַץ }
נָתַק to draw asunder
נָתַר to be moved loosely, to leap
נְתַר chald. to flow
נָתַשׁ to pluck up
יָצַב } to place steadily
יָצַג }
יָצַק to pour out
יָקַף to surround, to go round

קוּם *after* ע״ו.

בּוּב to make hollow
בּוּז to despise
בּוּךְ to be entangled, perplexed
בּוּן to discern, to understand
בּוּס to trample upon
בּוֹשׁ to be ashamed, abashed

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* This is one of those Roots which have opposite significations attached to them, as חסד ברך קדש.

גוז to take off or away
גול to exult, leap for joy
גוף to clap or shut to
גור to sojourn
דוג to fish
דוך to crush
דום to be quiet, still, composed
דון to direct, rule, judge
דוץ to leap, spring, bound
דור to inhabit, dwell
דוש to thresh
זוב to gush, to issue out
זוד to swell, be presumptuous
זול to be loose, vile
זון chald. to nourish
זור to squeeze, to be alienated
חוג to describe a sphere
חוד to propose a parable
חול to tremble, to be in labour with
חוס to spare, pity
חוש to hasten
טוב to be good
טול to cast, send forth
טוש to set loose, spread forth
כול to contain, comprehend
כון to make ready, to fit, establish
לוז to turn aside, depart
לוט to hide, involve, enwrap
לון to stay, abide, remain
לוץ to scorn, scoff
לוש to knead
מוג to dissolve, melt
מוט to slide, slip aside
מוך to decay, fall to decay, grow poor
מול to cut, to circumcise
מוק to be dissolved, to rot, to pine or waste away
מור to change, alter, exchange
מוש to decline, to remove
נוב to put forth, bud, germinate
נוד to move, be agitated
נוט to incline, bow
נום to slumber, doze
נוס to flee, wave
נוף to reach out, stretch forth
נוץ to shoot forth, or spring
סוג to recede, turn back
סוך to overspread, anoint
סוף to sweep away, consume, to finish, accomplish
סור to decline, turn aside
פוג to fail, intermit
פון to turn this way, and that
פוץ to disperse, to burst open
פוק to totter, stagger
פור to break, burst, rive
פוש to spread
צוד to hunt, to catch sideways
צום to be empty, to abstain from meat and drink, to fast

צוּף to overflow
צוּק to press, distress
צוּר to bind close, besiege, oppress
קוּט to lothe, nauseate
קוּם to rise, stand up
קוּן to lament
קוּס to cut or pluck off
קוּץ to fret, to be fretted
קוּר to cause to spring up, cast out
קוּשׁ to spread a snare
רוּב to strive
רוּד to subdue
רוּם to be lifted up, exalted
רוּף to yield, give way
רוּץ to run
רוּשׁ to lack, be poor
שׁוּב to turn back
שׁוּב to be *or* grow old
שׁוּד to smear over with lime
שׁוּט to run to and fro
שׁוּט to decline, turn aside
שׁוּךְ to fence, hedge
שׁוּם to place, constitute, dispose
שׁוּף to bruise, cover, overwhelm
שׁוּק to desire earnestly, have eager appetite
שׁוּר To regulate the voice in singing, to sing
שׁוּר to direct, rule
שׁוּשׁ to be brisk, active, sprightly, cheerful, to rejoice

תּוּב chald. to return
תּוּר to go round, investigate
נִיר to split, to plough
צִיץ to flower, blossom
צִית to burn
קִיר to destroy
רִיק to evacuate, exhaust, draw forth, attenuate
רִיר to excern, ooze with

ע Geminatum after סָבַב.

בָּדַד to be all alone
בָּזַז to spoil, plunder, strip
בָּלַל to mix, confound, destroy
בָּקַק to make entirely empty *or* waste
בָּרַר to clear, cleanse
בָּשַׁשׁ to delay, to be tardy
גְּדַד chald. to assault, attack
גָּדַד to cut oneself
גָּזַז to take off, cut off
גָּלַל to roll
גָּנַן to protect, defend
גָּרַר to ruminate, to saw
גָּשַׁשׁ to feel, grope for
דָּבַב to cause to murmur
דְּכַךְ chald. דַּךְ to afflict
דָּלַל to be entirely exhausted
דָּמַם to be silent, composed, to expect, wait for
דָּקַק to beat, to thresh
זָכַךְ to cleanse, purify
זָמַם to imagine, devise, think
זָקַק to strain off, purify by fusion
חָבַב to hide, to love

חָגַג to dance round and round in circles, celebrate a feast
חָדַד to penetrate, be sharp, acute
חָלַל to make a hole, to pierce *or* wound, vitiate, profane, begin
חָמַם to be *or* grow warm
חָנַן to be gracious
חָפַף to cover, shelter
חָצַץ to divide into shares, to dart
חָקַק to mark, delineate, define, determine, *or* decree
חָרַר to burn, to be parched, dry
טָלַל to cover, shelter
יָדַד to cast forth, project
כָּלַל to hold, contain, comprehend
כָּסַס to reckon, number, count
כָּפַף to bow, bend down
כָּרַר the same as חגג.
לָקַק to lick with the tongue
מָדַד to measure, lengthened out
מָטַט to slide, be disabled
מָכַךְ to decay, be impoverished
מָלַל to speak articulately, to talk
מָסַס to melt, be dissolved
מָצַץ to squeeze, wring
מָקַק to rot, pine, waste away
מָרַר to be very bitter
מָשַׁשׁ to feel, to search
נָסַס to erect, *or* display
סָבַב to turn, encompass
סָכַךְ to cover, protect
סָלַל to raise, *or* cast up on high
סָרַר to be rebellious, refractory
פָּזַז to be consolidated, strengthened
פָּלַל to pronounce *or* execute judgment, intercede, mediate, pray
פָּסַס to diminish, fail
פָּתַת to part *or* divide minutely
צָלַל to shade, overshadow, tingle *or* sound, *(as the ears,)* quaver, dart into the deep
צָרַר to bind up closely, besiege, distress, afflict exceedingly
קָבַב to curse, execrate
קָדַד to bow down the head
קָלַל to be vile, to curse, blaspheme
קָנַן to build a nest
קָצַץ to fret, lacerate, harass
קָרַר to grow frigid, to congeal
קָשַׁשׁ to collect, pick up
רָבַב to be many, to multiply, to shoot
רָדַד to subdue entirely
רָכַךְ to be soft, tender, delicate

רָמַם to raise on high, exalt *or* extol
רָנַן to exult, shout, sing
רָסַס to moisten, temper with moisture
רָצַץ to dash, bruise by collision
רָקַק to spue, spue out
רָשַׁשׁ to lack, be in want, be reduced to extreme poverty
שָׁגַג to err, transgress through mistake
שָׁדַד to shatter to pieces, destroy
שָׂדַד to lime, smear over with lime
שָׁכַךְ to assuage, subside
שָׁלַל to strip off, spoil
שָׁמַם to be desolate and waste, be amazed *or* astonished
שָׁנַן to whet, sharpen
שָׁסַס to tear in pieces, to pillage
שָׁקַק to rush forward violently
שָׁרַר to rule, hold dominion
תָּזַז to cut, to shake off
תָּלַל to overhang, be heaped up
תָּמַם to perfect

ל״א *after* מָצָא.

בָּדָא to devise of himself alone
בָּטָא to speak rashly, foolishly
בְּלָא chald. to wear out, consume
בָּרָא to create
גָּמָא to sup up, swallow
דָּכָא to crush, tread down, humble, oppress
דָּשָׁא to sprout forth, germinate
חָבָא to hide, conceal
חָטָא to deviate from, miss, sin, offend
טָמֵא to pollute, defile
יָרֵא to fear, to venerate, reverence
כָּלָא to separate, restrict, refrain
מָחָא to clap together *(the hands)*
מְטָא chald. to reach unto
מָלֵא to be full, to complete
מָצָא to find, meet with, obtain, procure, to supply, suffice
מָרָא to raise or swell up
נָבָא to prophecy
סָבָא to drink hard, guzzle
סָלָא to be compared
פָּלָא to be extraordinary, wonderful
צְבָא chald. to will, be desirous
צָבָא to assemble *(in troops)*
צְלָא chald. to pray, supplicate
צָמֵא to thirst
קָנָא to be hot, inflamed, burn with zeal, jealousy
קָפָא to be congealed, condensed
קָרָא to call, meet, name, pronounce, announce

רָפָא to restore to a former state, to heal
רָצָא to run
שְׁגָא chald. to expatiate, increase
שֵׁיצִיא chald. to finish, complete
שָׂנָא to hate, dislike
שְׁרֵא chald. to dwell, remain

גָּלָה ל״ה *after*.

בָּזָה to contemn, slight
בָּכָה to weep, bewail
בָּלָה to wear out, waste away
בָּנָה to build
בָּרָה to feed, eat
גָּלָה to remove, carry away, discover, reveal
גָּרָה to excite, move, stir up
דָּגָה to multiply
דָּדָה to step, march on slowly
דָּחָה to drive, impel, push
דָּכָה to break in pieces, bruise
דָּלָה to draw, exhaust, exalt
דָּמָה to make equable, *or* equal, to put on a level, compare
זָכָה to clear, clean, pure
זָנָה to commit whoredom
זָרָה to scatter, ventilate, winnow
חָבָה to hide
חָדָה to brighten, exhilarate
חָזָה to fix, see, behold
חָכָה to wait, expect

חָלָה to be languid, faint, sick, afflicted, grieved, concerned
חָנָה to fix, pitch
חָסָה to shelter, hope, trust
חָפָה to cover, veil
חָצָה to part, divide
חָקָה to imprint, incide, engrave
חָרָה to burn with anger, grief, or zeal
חָשָׁה to be silent, inactive
חָתָה to keep fire active, lighted *or* in a smoke *by the constant access of fresh air*
טָחָה to impel, drive forward
כָּבָה to extinguish, quench
כָּלָה to finish, bring to nought
כָּמָה to be hot with desire, to pant
כָּנָה to surname
כָּסָה to cover, veil, conceal
כָּפָה to curve, bend, appease
כָּרָה to cut, dig, cut out
כָּשָׁה to cover, be inclosed
מָחָה to wipe clean, blot out
מָנָה to distribute, compute, reckon up, appoint, assign, ordain
מָסָה to melt, dissolve
מָצָה to squeeze, press, wring out
מָרָה to resist, rebel, disobey
מָשָׁה to draw out *or* forth, withdraw, remove

נָדָה to remove, reject, cast out *or* away
נָחָה to lead, guide, diffuse
נָלָה to complete, consummate
סָחָה to sweep, remove, demolish
סָלָה to strew, be valued, compared
סָפָה to scrape, sweep together *or* away
פָּדָה to separate, deliver
פָּכָה to run out, be diffused
פָּלָה to separate, distinguish, judge, intercede, mediate
פָּנָה to turn, advert, look to, provide, prepare
פָּצָה to let loose, to open
פָּרָה to bear *or* produce fruit
פָּשָׂה to spread, diffuse
פָּתָה to draw aside, withdraw, persuade, entice, seduce
צָבָה to swell, grow turgid
צָדָה to lie in wait, to hunt
צָלָה to roast, toast, bake
צָפָה to overspread, survey, look around, contemplate, watch, wait for
קָלָה to roast, parch, fry
קָנָה to hold, contain, possess, get, gain, acquire
קָצָה to make an extremity *or* end, to cut off, scrape
קָרָה to meet, join, light upon. occur, befal, happen
קָשָׁה to be stiff, rigid, stubborn, hard
רָבָה to become many *or* great, increase, multiply, magnify
רָדָה to subdue, bring under subjection
רָוָה to be wet, satiated
רָזָה to diminish, waste, make lean
רָמָה to cast, throw, deceive
רָנָה to sound
רָפָה to give way, assuage, dissolve, be feeble, remiss, idle
רָצָה to be pleased with, accept
שָׁבָה to lead captive
שָׁגָה to wander, err, transgress
שָׁחָה to incline, to bend, bow
שָׁחָה to swim
שָׁטָה to decline, go aside
שָׁכָה to be like, resemble, view, look
שָׁלָה to be quiet, secure, happy
שָׁנָה to iterate, repeat, change
שָׁסָה to rob, pillage
שָׁפָה to be eminent, exalted, to be broken, craggy
שָׁקָה to irrigate, wet, moisten water, give drink to
שָׁרָה to loose

שָׁרָה to be strong
שָׁתָה to drink, swallow liquids
תָּלָה to hang, suspend
תָּנָה to hire, to wail

Class 1.

1. פ"א *with* ע"ה.

אָהַב to love
אָהַל to pitch a tent

2. פ"א *with* ע"ו.

אוּץ to urge, hasten
אוֹר to be light, to shine

3. פ"א *with* ע *geminatum.*

אָפַף to face on all sides, surround, encompass
אָרַר to curse, curse greatly
אָשַׁשׁ to behave like men, to be on fire, to be grieved

4. פ"א *with* ל"ה.

אָבָה to be willing
אָוָה to desire, covet, lust after
אָלָה to curse, denounce a curse
אָנָה to occur, to happen
אָפָה to bake
אָרָה to gather, pluck off, crop
אָתָה to come

5. פ"א *with* ל"ח.

אָלַח to be filthy, putrid
אָנַח to sigh, groan
אָרַח to go in a track *or* high road

Class 2.

1. פ"י *with* ע"א.

יָאַב to desire earnestly
יָאַל to determine, consent, begin
יָאַשׁ to despair of
יָאַת to consent, agree

2. פ"י with ע"ה.

יְהַב chald. to give
יְהַד to judaize, became a Jew in religion.

3. פ"י *with* ע *geminatum.*

יְבֵב to cry out aloud, exclaim
יָדַד to cast, cast forth, cast out
יָלַל to howl, to yell

4. פ"י *with* ל"א.

יָצָא to come *or* go forth
יָרֵא to fear, venerate, respect

5. פ"י *with* ל"ה.

יָגָה to afflict, grieve, humble
יָדָה to confess, praise, worship
יָנָה to press, oppress, afflict

יָפָה to be fair, beautiful
יָרָה to direct, point forward, guide, teach, regulate, aim
יֵשׁ יָשָׁה verb imp. substant. is, are, was, were

6. פ״י *with* ל״ת.

יָכַת to pound, beat
יָצַת to burn *or* be burned

7. פ״י *with* ע״ע.

יָעַד to appoint, constitute
יָעַז to be strong
יָעַט to cover; chald. to counsel, advise
יָעַל to profit, benefit
יָעַף to dissolve, melt, dissipate, be tired, spent
יָעַץ to advise, give counsel

8. פ״י *with* ל״ח.

יָכַח to prove, argue, reprove
יָנַח to place, settle, permit, give leave
יָפַח to breathe *or* blow

9. פ״י *with* ל״ע.

יָגַע to labour, be weary with labour
יָדַע to perceive, know, take notice of
יָפַע to shine, shine forth
יָצַע to spread out, *as a bed*
יָקַע to strain, distend, hang up
יָרַע to displease, hurt
יָשַׁע to keep, save

Class 3.

1. פ״נ *with* ע *Geminatum.*

נָדַד to be in motion, unsettled condition
נָצַץ to shoot out, to sparkle

2. פ״נ *with* ל״א.

נָשָׂא to bear, take up, suffice, contain, lay on, carry, bring, obtain, bear sin, forbear, forgive
נָשָׁא to elate, puff up, deceive

3. פ״נ *with* ל״ה.

נָזָה to leap, spurt out, sprinkle
נָטָה to stretch, stretch out *or* forth, tend, verge, decline, incline
נָכָה to smite
נָסָה to attempt, prove, tempt
נָצָה to shoot, rush *or* flee away
נָקָה to clear, be clear, innocent
נָשָׁה to be remiss, to forget, lend

4. פ״נ *with* ל״ת. 3.

נָחַת to descend, come down

נָשַׁת to fail, perish
נָתַן to give, to permit

5. *Defective* פ *with* ל״ח *or* ל״ע.

לָקַח to procure, bring, take, marry
לָתַע to grind to pieces
נָגַח to push or butt with the horns
נָדַח to thrust, impel
נָסַח to pull away
נָפַח to breathe, blow
נִתַּח Pihel. to cut in pieces

6. פ״נ *with* ל״ע.

נָבַע to gush, spring, bubble out *or* up
נָגַע to touch
נָטַע to plant, fix, unfix
נָסַע to remove
נָקַע to be strained, disjointed

Class 4.

1. פ״ו *after* ע״ו *or* י״.

הוּךְ chald. to go, come
הוּם to tumultuate
הִין to be ready, prompt, present oneself

2. פ״ע *with* ע״ו.

עוּב to be thick, gross
עוּג to bake upon the coals
עוּד to bear witness, testify
עוּז to hasten, remove with haste
עִיט to rush impetuously upon, *or* fly upon
עוּף to vibrate, to flutter, fly, fly away
עוּץ to consult
עוּק to confine, contract, compress, squeeze
עוּר to raise, lift up oneself, rouse oneself, stir up
עוּשׁ to come together, to assemble

3. ע״ו *or* ל״ח.

גּוּחַ to break, burst *or* thrust forth
דּוּחַ to drive, impel, push
טוּחַ to overlay, cover over the surface
נוּחַ to rest *or* settle *after motion*, to give rest
פּוּחַ to expand, spread out, dilate
רִיחַ to inspire in smelling, snuff, snift, breathe in
שׁוּחַ to incline, bow, stoop
שׂוּחַ to meditate, reflect deeply, complain

4. ע״ו *with* ל״ע.

זוּעַ to move, stir, shake, tremble
לוּעַ to lick up, absorb, swallow down
נוּעַ to move, stagger
רוּעַ to be evil, wicked
רִיעַ to break, to shout

שׁוּעַ to cry aloud, shout

5. ע"ו *with* ל"ת.

מוּת to die

שׁוּת to set, place, settle, dispose, constitute, appoint, put.

CLASS 5.

1. פ"ה *with* ע *Geminatum.*

הָלַל to exalt, irradiate, shine, to be mad

הָמַם to rout, crush, defeat, confound

הָתַת to consult *or* meditate mischief

2. פ"ע *with* ע *Geminatum.*

עָדַד to preserve, *or* continue still, uphold

עָזַז to be strong, vigorous, to prevail

עָלַל to ascend repeatedly, glean, do, perform, effect

עֲלַל chald. to enter, go *or* come in

עָמַם to hide, conceal, obscure

עָסַס to tread down, trample under feet

עָשַׁשׁ to consume, decay, waste away

3. ע *Geminatum with* ל"ח.

זָחַח to be plucked away *or* separated

צָחַח to be white, clear, pale

שָׁחַח to bow, to prostrate oneself

4. ע *Geminatum with* ל"ת.

חָתַת to be broken

כָּתַת to pound into small pieces

CLASS 6.

1. ע"ו *with* ל"א.

בּוֹא to come, go, set, *as the sun*

טוֹא to sweep, sweep repeatedly

נוּא to fail, disannul, break, discourage

קוֹא to vomit, spue out

CLASS 7.

1. פ"ה *with* ל"ה.

הָגָה to meditate, utter

הָדָה to send, thrust *or* dart forth

הָוָה to be, subsist, continue

הָזָה to be sleepy, drowsy

הָיָה to be, exist, remain, continue

הָמָה to tumultuate, be turbulent

הָסָה to hush into silence, to be silent

הָרָה to protuberate, be pregnant

2. פ"ע *with* ל"ה.

עָבָה to be thick, gross, dense, compact

עָדָה to put on, to adorn
עָטָה to throw, wrap, put a covering upon, overspread
עָלָה to ascend, mount upwards
עָנָה to act upon, affect, answer, force, afflict
עָצָה to fix *or* shut
עָרָה to bare, make bare, uncover, strip, make naked, empty, pour out
עָשָׂה to do, make, perform

3. ע״א *with* ל״ה.

גָּאָה to increase, rise, swell, to be exalted, proud
דָּאָה to fly
כָּאָה to bruise, break, beat, beat down
לָאָה to be weary, tired, to faint
נָאָה to be beautiful
רָאָה to see, understand, perceive
שָׁאָה to be confounded, confused, destroyed, desolate
תָּאָה to limit, bound, restrain, prescribe to

4. ע״ה *with* ל״א.

גָּהָה to repair, restore to a former state, heal entirely
כָּהָה to restrain, repress, shrink, contract
לָהָה to be insane, to rage
מָהָה to delay, dally
נָהָה to lament, bewail
קָהָה to be blunt, set on edge
רָהָה to be irresolute, wavering through fear

5. ע״ו *or* י *with* ל״ה.

דָּוָה to be languid, feel great pain
חִוָּה to declare, discover, show
חָיָה to live
טָוָה to spin
כָּוָה to burn, scorch, to be burned
לָוָה to join, add, associate, to borrow
נָוָה to dwell, reside
צִוָּה to command, order, ordain
קָוָה to stretch, to expect earnestly
שָׁוָה to make equal, plain, level, smooth
תִּוָּה to mark, make a mark
תְּוַה chald. to tremble, be terrified

6. ע *Geminatum with* ל״ה.

בָּעָה to gush out, bubble out
גָּעָה to low *or* bellow
טָעָה to err, deviate from a way

פָּעָה to swell with blowing, to cry out

צָעָה to spread, stretch out, strew, throw down

רָעָה to feed, tend, teach

שָׁעָה to look, regard, delight respect

תָּעָה to err, wander, go astray err greatly

Class 8.

1. פ״ע *with* ל״ת.

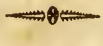
עִבֵּת to twine, entwine, complicate

עָשַׁת to shine, look glossy

2. ע״ע *with* ל״ת.

בִּעֵת to disturb, affright

בראשית



CAPUT I. א

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ :
2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם
3 וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם : וַיֹּאמֶר אֱלֹהִים
4 יְהִי־אוֹר וַיְהִי־אוֹר : וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב
ה וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ : וַיִּקְרָא
אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב
וַיְהִי־בֹקֶר יוֹם אֶחָד : פ
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל
7 בֵּין מַיִם לָמָיִם : וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין
הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
8 לָרָקִיעַ וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־
עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי : פ
9 וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־
י מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים ׀
לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים
11 כִּי־טוֹב : וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב
מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ
12 עַל־הָאָרֶץ וַיְהִי־כֵן : וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ
זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ
13 וַיַּרְא אֱלֹהִים כִּי־טוֹב : וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
שְׁלִישִׁי : פ

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל
בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
וְשָׁנִים׃ וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־ טו
הָאָרֶץ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת 16
הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־
הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים׃
17 וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ׃
18 וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וְלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ
19 וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
רְבִיעִי׃ פ

כ וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף
21 יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃ וַיִּבְרָא
אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה ו
הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף
22 כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים
לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף
23 יִרֶב בָּאָרֶץ׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃ פ
24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
כה בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ
אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ
וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־
26 טוֹב׃ וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ
וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־
27 הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃ וַיִּבְרָא
אֱלֹהִים ו אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ
28 זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ

וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת
29 עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־
כָּל־עֵשֶׂב ׀ זֹרֵעַ זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃
ל וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל ׀ רוֹמֵשׂ
עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב
31 לְאָכְלָה וַיְהִי־כֵן׃ וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה
וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃ פ

CAPUT 2. ב

2 א וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
3 הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים
אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־
מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ פ
4 אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם
ה עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם׃ וְכֹל ׀ שִׂיחַ
הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם
יִצְמָח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם
6 אַיִן לַעֲבֹד אֶת־הָאֲדָמָה׃ וְאֵד יַעֲלֶה מִן־הָאָרֶץ
7 וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃ וַיִּיצֶר יְהוָה אֱלֹהִים
אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת
8 חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ וַיִּטַּע יְהוָה אֱלֹהִים
גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃
9 וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד
לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן
וְעֵץ הַדַּעַת טוֹב וָרָע׃ וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת

אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃ שֵׁם 11
הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה
אֲשֶׁר־שָׁם הַזָּהָב׃ וּזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם 12
הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם׃ וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא 13
הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי 14
חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא
פְּרָת׃ וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־ טו
עֵדֶן לְעָבְדָה וּלְשָׁמְרָה׃ וַיְצַו יְהוָה אֱלֹהִים עַל־ 16
הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃ וּמֵעֵץ 17
הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ
מִמֶּנּוּ מוֹת תָּמוּת׃ וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב 18
הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃ וַיִּצֶר 19
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־
עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ
וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃
וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם כ
וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃
וַיַּפֵּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח 21
אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתֶּנָּה׃ וַיִּבֶן יְהוָה 22
אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
וַיְבִאֶהָ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם 23
מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ
לֻקְחָה־זֹּאת׃ עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ 24
וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃

CAPUT 3. ג

וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה א

יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים
2 לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ
3 מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־
4 תְּמֻתוּן׃ וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃
ה כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ
6 עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרֶא
הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא לָעֵינַיִם
וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן
7 גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם
וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ
8 לָהֶם חֲגֹרֹת׃ וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים
מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ
9 מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה
י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־
קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא כִּי־עֵירֹם אָנֹכִי וָאֶחָבֵא׃
11 וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה הֲמִן־הָעֵץ אֲשֶׁר
12 צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ׃ וַיֹּאמֶר הָאָדָם
הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־לִּי מִן־הָעֵץ
13 וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית
14 וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל׃ וַיֹּאמֶר יְהוָה
אֱלֹהִים׀ אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה
מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנְךָ תֵלֵךְ
טו וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ׃ וְאֵיבָה׀ אָשִׁית בֵּינְךָ
וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ
16 וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃ ס אֶל־הָאִשָּׁה
אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי

בָּנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ :
ס וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ 17
וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל
מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה
כֹּל יְמֵי חַיֶּיךָ : וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ 18
אֶת־עֵשֶׂב הַשָּׂדֶה : בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד 19
שׁוּבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה
וְאֶל־עָפָר תָּשׁוּב : וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כ
כִּי הִוא הָיְתָה אֵם כָּל־חָי : וַיַּעַשׂ יְהוָה אֱלֹהִים 21
לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם : פ
וַיֹּאמֶר ׀ יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה 22
כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה ׀ פֶּן־יִשְׁלַח יָדוֹ
וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם : וַיְשַׁלְּחֵהוּ 23
יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר
לֻקַּח מִשָּׁם : וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־ 24
עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת
לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים : ס

CAPUT 4. ד

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד א
אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה : וַתֹּסֶף 2
לָלֶדֶת אֶת־אָחִיו אֶת־הֶבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן
וְקַיִן הָיָה עֹבֵד אֲדָמָה : וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן 3
מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה : וְהֶבֶל הֵבִיא גַם־הוּא 4
מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע יְהוָה אֶל־הֶבֶל
וְאֶל־מִנְחָתוֹ : וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר ה

6 לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו׃ וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה
7 חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ׃ הֲלוֹא אִם־תֵּיטִיב שְׂאֵת
וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ
8 וְאַתָּה תִּמְשָׁל־בּוֹ׃ וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו וַיְהִי
בִּהְיוֹתָם בַּשָּׂדֶה וַיָּקָם קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ׃
9 וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא
י יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי׃ וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל
11 דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה׃ וְעַתָּה
אָרוּר אָתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ
12 לָקַחַת אֶת־דְּמֵי אָחִיךָ מִיָּדֶךָ׃ כִּי תַעֲבֹד אֶת־הָאֲדָמָה
13 לֹא־תֹסֵף תֵּת־כֹּחָהּ לָךְ נָע וָנָד תִּהְיֶה בָאָרֶץ׃ וַיֹּאמֶר
14 קַיִן אֶל־יְהוָה גָּדוֹל עֲוֹנִי מִנְּשׂוֹא׃ הֵן גֵּרַשְׁתָּ אֹתִי
הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר וְהָיִיתִי נָע
טו וָנָד בָּאָרֶץ וְהָיָה כָל־מֹצְאִי יַהַרְגֵנִי׃ וַיֹּאמֶר לוֹ יְהוָה
לָכֵן כָּל־הֹרֵג קַיִן שִׁבְעָתַיִם יֻקָּם וַיָּשֶׂם יְהוָה לְקַיִן
16 אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאוֹ׃ וַיֵּצֵא קַיִן מִלִּפְנֵי
17 יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קִדְמַת־עֵדֶן׃ וַיֵּדַע קַיִן
אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־חֲנוֹךְ וַיְהִי בֹנֶה עִיר
18 וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוֹךְ׃ וַיִּוָּלֶד לַחֲנוֹךְ
אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחוּיָאֵל וּמְחִיָּאֵל יָלַד
19 אֶת־מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלַד אֶת־לָמֶךְ׃ וַיִּקַּח־לוֹ
לֶמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאַחַת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה׃
כ וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל
21 וּמִקְנֶה׃ וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָל־תֹּפֵשׂ
22 כִּנּוֹר וְעוּגָב׃ וְצִלָּה גַם־הִוא יָלְדָה אֶת־תּוּבַל קַיִן
לֹטֵשׁ כָּל־חֹרֵשׁ נְחֹשֶׁת וּבַרְזֶל וַאֲחוֹת תּוּבַל־קַיִן
23 נַעֲמָה׃ וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו עָדָה וְצִלָּה שְׁמַעַן קוֹלִי

נְשֵׁי לֶמֶךְ הַאֲזִנָּה אִמְרָתִי כִּי אִישׁ הָרַגְתִּי לְפִצְעִי
וְיֶלֶד לְחַבֻּרָתִי׃ כִּי שִׁבְעָתַיִם יֻקַּם־קָיִן וְלֶמֶךְ שִׁבְעִים 24
וְשִׁבְעָה׃ וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן כה
וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹהִים זֶרַע אַחֵר
תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן׃ וּלְשֵׁת גַּם־הוּא יָלַד־ 26
בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֱנוֹשׁ אָז הוּחַל לִקְרֹא בְּשֵׁם
יְהוָה׃ ס

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זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם א
בִּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ׃ זָכָר וּנְקֵבָה בְּרָאָם 2
וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הִבָּרְאָם׃
וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ 3
וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת׃ וַיִּהְיוּ יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ 4
אֶת־שֵׁת שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃
וַיִּהְיוּ כָל־יְמֵי אָדָם אֲשֶׁר־חַי תְּשַׁע מֵאוֹת שָׁנָה ה
וּשְׁלֹשִׁים שָׁנָה וַיָּמֹת׃ ס וַיְחִי־שֵׁת 6
חָמֵשׁ שָׁנִים וּמְאַת שָׁנָה וַיּוֹלֶד אֶת־אֱנוֹשׁ׃ וַיְחִי־שֵׁת 7
אַחֲרֵי הוֹלִידוֹ אֶת־אֱנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃ וַיִּהְיוּ כָל־יְמֵי־שֵׁת שְׁתֵּים 8
עֶשְׂרֵה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃ ס
וַיְחִי אֱנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־קֵינָן׃ 9
וַיְחִי אֱנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קֵינָן חֲמֵשׁ עֶשְׂרֵה י
שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

FINIS.